Zions Herald

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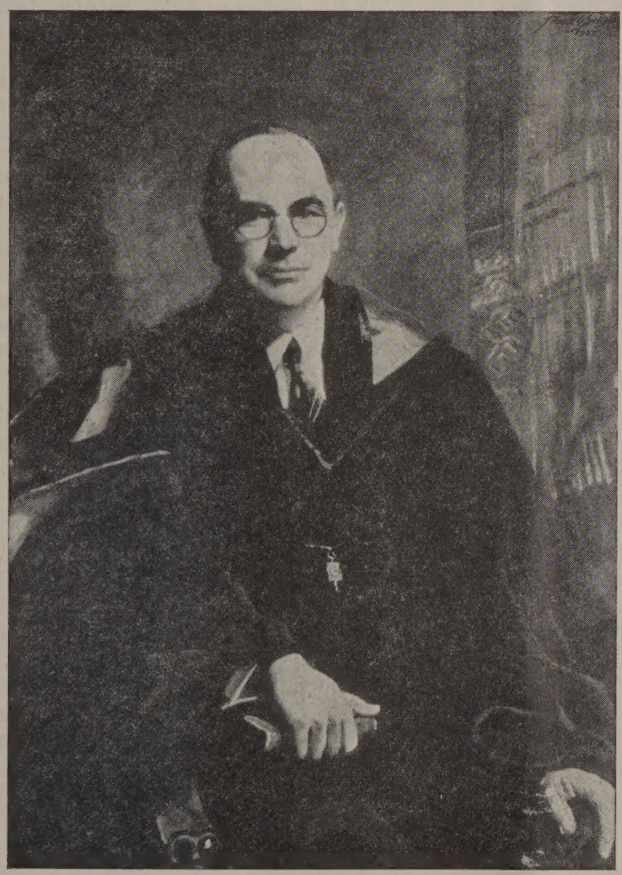

1949

Zions Herald Award

For

Methodist Churchmanship

To

Bishop G. Bromley Oxnam

Resident in the New York Area

Of

The Methodist Church

December 14, 1949

FROM COVER TO COVER

SOME ASPECTS OF RELIGIOUS LIFE IN BRITAIN, reported by Willard Uphaus, executive secretary of the National Religion and Labor Foundation in New Haven, Connecticut. ..... Page 3

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READERS WRITE

Northern N. E. Conference

Any step toward advancing and strengthening the work of the church is worthy of our realistic consideration. And it seems to me that the Rev. Charles Parkin's idea of the merging of Maine and New Hampshire Conferences into "The Northern New England Conference" would be such a step. There is no need to elaborate on the carefully presented statistics in the Nov. 30th issue of ZIONS HERALD. As he has pointed out, the two conferences have so many similarities that it would seem a "natural" that they become one. The only matter involving any real difficulty, at least from an operational point of view, would be the distances between ministerial appointments. However, in these days of daily interstate commerce and road transportation, such difficulty is far from being insurmountable. I think it would be a step in the right direction if, with the consent of the bishop, the two conferences appointed committees to investigate from every view point the possibility and advisability of union into "The Northern New England Conference of The Methodist Church."

(Rev.) VICTOR P. MUSK,
Caribou, Me.

A Red Herring

When objections to reading the Bible in schools are sustained, we give up our position as a Christian nation. On the same false basis we should eliminate Shakespeare, Milton, Bunyan, Johnson, Addison, Coleridge, Tennyson, Browning, and a host of other Christian authors who, if they do not quote directly from the Bible, derive their lifeblood from the Book of Books. If we question the position of the Bible, we destroy the axiom; we start with nothing.

The objections to the reading of the Bible in schools seems to me a sort of "red herring" for turning the public attention from the main issues in the "released-time" talk. Most of these discussions, by the way, have grown up with the lengthening of the school-day from five hours to six hours. Though a six-hour day may sound short to outsiders, it is a very long period for concentrated study for pupils of average intelligence, as is evident from the fact that at least ninety-five per cent of disciplinary problems, as I every day observe them, grow up in the last hour. If school closed earlier, we should have more old-time discipline, so necessary to all learning, and should also bypass some of these unfortunate religious quarrels; for pupils could thus take more part in religious study completely dissociated from public -school education.

HELEN MILDRED PORTER,
Rumford, R.I.

The Church And Public Schools

Considering the immoderate tone in which you reject the statement of Bishop Corson before the Methodist Conference on Christian Education, your editorial, "No, Bishop Corson, No, No!" gives remarkably little space to the statement itself. All we are told is that the bishop said that the public school has become an "obstacle" in the path of adequate religious education because of its attitude of "exclusion and separation" — four words of direct quotation in one sentence of summary.

Can you seriously contest such a statement, without the inferences you have drawn from it? Today the public schools compete with the churches. If they would recognize and respect the line drawn between church and state, we should not find ourselves so often thwarted in the work of religious education. The "control of home study and extra-curricular activities," which you appear to value, has already laid upon the child a demand for his total life.

Our young people dare not commit themselves to any program which asks them to set aside, six weeks in advance, even an hour or two a week. They are actually afraid to offer, as an excuse for missing band, club, or play rehearsals, or athletic prac sessions, a prior date set by their churc even when the school claim is laid upon th at the last moment. Recently the school taken to claiming Sundays. Scenery fo play had to be painted on a Sunday even when young people's groups were meeti On Christmas Sunday, according to a lowed custom, the musical organizations the high school in this town will presen Christmas cantata; the rehearsals and the of the affair itself have stood in the way planning such events in the churches. several years, another cantata has been gi at Easter. Last year our grammar sch children were sent out to sell lottery tick for the benefit of the Parent Teachers' sociation. Opposition through our local co cil of churches seems to have stopped that.

We Protestant pastors, talking over problems together, have found that the di torial school system is one of the grea problems. I have been told that our Rom Catholic priests are now demanding that th young people withdraw from extra-curricu activities which make these conflicting mands upon their loyalties. We cannot do not demand. Indeed, we value the be fits derived from many of these activities. can only persuade.

One draws scant comfort from your of the lofty findings of a poll of school sup intendents, considering the ambiguous nat of polls and superintendents. Except for Roman Catholics, do you know many sch officials and superintendents whose religi allegiance is not dictated by the relative cial importance of the churches in the tow they serve? Do most of our teachers w ship on Sundays with their own pupils? H many of them are exemplary laymen? H many school boards, superintendents, or pr cipals consult with church leaders about best ways of co-operating in developing ch acter in harassed young people?

The inference you draw from Bishop C son's remark, that it leads to only one c clusion, an out-and-out program of gove ment-sponsored religious education, is a trary. Might he not as well be accused pointing to an out-and-out program church-sponsored education? Is there no middle, or higher, ground, where educat will seek a religious education for themsel where they will respect the right of child to repeat the Lord's Prayer as it is taught their churches, where school and church m in genuine respect for one another? Let present trend continue, and education have exalted itself above religion as medic did many years ago.

When someone voices the belief that p lic schools obstruct religious education, not cry him down. Assay the statem and wait for the light.

(Rev.) WESLEY D. OSBORNE
Plainville, Co

Some Aspects Of Religious Life In Britain

WILLARD UPHAUS

Eighteen American churchmen — all Methodists ex-t two — made a study of religious and economic life Great Britain in July under the auspices of the National igion and Labor Foundation. The members of the inar came from states as widely separated as Con-ticut and California, and as Georgia and Nebraska. e party included nine ministers, a labor leader, a college fessor, a farmer, a lawyer, two business men, a student, eligious educator, and two staff members of the Na-nal Religion and Labor Foundation. Representing lely different political and economic views the mem-s often debated among themselves on the meaning of at they saw and heard.

The seminar visited London, Brighton, Canterbury, atham, Birmingham, Liverpool, Oxford, Manchester, ffield and North Wales. It saw conditions on the d as well as in the cities. It conferred with members Parliament, ministers in the gevernment, farmers, co-op ds, industrialists, churchmen and trade union officials. heard the Labor Government defended by its own kesmen, and talked with critics on the left like the an of Canterbury and K. Zilliacus, M. P., and with nservative Party leaders. As they traveled from place place the members sought the views of innumerable rkers on the streets, busses and trains. This article rs only on one aspect of the survey.

Church life in Britain has steadily declined in import-e during the past fifty years. Church leaders, repre-ting both the Church of England and the Free church-testified without exception to this fact. Five to ten cent of the people attend church, thirty per cent are in or of the church, fifty per cent care little whether it s or dies, and ten per cent are anti-church.

The evidences of this trend away from organized re-on were obvious. The great cathedrals, with notable eptions, reminded us more of museums than vital re-ous centers. More people enter to look than to wor-. Those damaged by the war are being restored more enshrine the past than to influence the future. Inside saw plenty of receptacles to catch the coins of sight-s. Even free churches, whose members are drawn n all areas of British life, are operating under severe dicaps. One Sunday morning, as we were going from ndon to Canterbury we saw thousands of people clus-d together in holiday parties along the highway. A tish friend with us explained that many of these people e industrial workers, a considerable number of whom no doubt worked during the week under unfavorable ditions and had endured a crowded existence in unat-tive apartments. On a bright Sunday the church was competitor against the outdoors.

The decline of religion was explained variously. Dr. C. Urwin, executive secretary, Department of Temper-e and Social Welfare of The Methodist Church, whom came to respect because of his forthright diagnosis of tish spiritual ailments, attributed it largely to four causes: 1. The clash between science and religion, which has been dissolved among the intellectuals in Britain, has not been settled among the masses of the people; 2. The fearful cost in materials and in lives of two world wars, coming so close together, has brought cynicism, frustra-tion and disillusionment; 3. The revolutionary spirit that found expression in labor and in politics, has not found a welcome in the churches; they continued too much iden-tified with the possessing class; 4. The pressure of eco-nomic poverty dulled the spiritual sympathies and apti-tudes of the people.

The Rev. Joseph McCulloch, Anglican rector of Chat-ham, one of our trusted counsellors, put it another way. Mr. Bull, he said, had had over a long period ending in 1939, four dark angels that contributed to his state of vacuity: 1. The effect of the Industrial Revolution which brought a long spell of economic affluence, with such qualities of national character as complacency, mental inertia, and dislike of change; 2. The triumph of applied science, which led to an easier life but left him with less character than his ancestors; 3. A secular education, from 1870 on, which packed his head with "snippets of informa-tion" and "bits and pieces of disintegrated culture" which took the place of a sound conception of Christendom; 4. His enslavement to the press, the films and radio, until his drugged mind shrugged off moral responsibility. With his own Church of England mainly in mind, Mr. Mc-Culloch held that these were the years when institutional religion declined from dry rot and inner decay.

However, there is today a brighter side. We learned to distinguish between interest in the church and interest in vital religion. We found that the decline is being arrested, largely through the energetic influence of individual min-isters and movements that put less emphasis on church attendance and more on contacting persons in their places of employment, in their unions or in other forms of ac-tivity. They are concerned in developing a new kind of group life through which individuals experience personal and social religion and spread their influence.

These dedicated demonstrators of religious vitality are working against a background of national struggle for survival that makes more people think in terms of per-sonal responsibility and a social discipline undreamed of before. We shall mention four contagious personalities and one group movement that are having a profound effect on British religious life.

We have mentioned Joseph McCulloch, dynamic young rector at St. Mary's Church in Chatham, a shipping center. Six years ago when he took up the pastorate there the church was dead. Seven members remained. "I had to get rid of three of these before we could really go ahead," he told us laughingly. Now he has a congregation of two hundred, and a devoted following, mainly among young people, who accept the obligation, upon becoming members, of taking Christian action through labor unions, political parties or other community organizations. Said

one commentator about Joe McCulloch: "He is a revolutionary in the sense that he takes the Christian, the Church of Eng'and, and every other denomination, together with present-day sociology, po'itics and economics, right back to the beginning — Jesus Christ — and starts afresh. In these days that can be most disconcerting." McCulloch in 1945 set an example by taking to the pub.ic platform and helping elect the first Laborite to Parliament in a very conservative community.

Be it understood that McCu'loch is not just a secular radica'. He made that clear in a book written in 1942, entitled "The Faith That Must Offend." In this he exposed the vacuity of much of British religion which had voiced what the people desired to hear and not what their sins required. He pointed out "the supreme irony of praying to a God whose only demand is a pair of flannel trousers and a wooly-minded philosophy of amiability." Today he is an ardent Socia'ist, but not one who thinks the new order will come from reordering the pieces in the o'd, discredited pattern of life, but from understanding "that the corruption of society lay at its roots," and that it will have to be changed from its foundation.

A second clergyman who inspired us is the Rev. E. R. Wickham, industrial chap'ain of the D.ocese of Sheffie'd. We worshipped with him at his Sunday morning service, and then had a long conference with him in the afternoon.

Wickham, still young, was a plastic worker for eight years, during which time he read theology. For three years during the war he was chaplain at Crown factories where his parish at times reached a total of 30,000 workers. During these years he came to realize how b'asphemous it is to teach a religion that neg'ects the question of the social order, and of God's will for the whole of life.

Sheffield has a dozen or more steel plants emp'oying 9000 men. The steel executives and managers, true to British form, are strong men in their churches. Of the staff peop'e in the plants — middle and lower middle class whitecol'ar workers — probably 10 per cent are attracted to churches; of the men in overalls one per cent attend.

"What do you do in a situation like that?" we asked.

Extremely modest Wickham insisted that he had been thinking things through and had only made a beginning. "First of all, I don't regard these thousands of men as potential pew holders," he began. "Maybe God can be served better through a different technique."

First Wickham contacted the plant heads and got their consent to the idea of a joint management-labor council that would be willing to relate a padre to the plants. At the outset it was agreed that there would be complete freedom to take up the questions that affected me lives. There wou'd be no arguments for going to chur "I just wanted to find them sing'y, or in small groups outdoors, in homes, or in union quarters. I sometin just plant myself on a union officer's desk and eng him in conversation — about the beginnings and hist of his organization — how trade unions at the start England were hewn out of the rock of Christianity a tru'h often not realized by the man himself. I mind them of 'The Tolpuddle Martyrs,' and of the w ear'y union oaths were based on the Bible."

The progress is slow and painful, but Wickham lieves a wholly new expression of the church m emerge. Now he is invited to address organized wo ers on "Christianity and Trade Unions," or "Christian and Communism." Groups are grappling with soc and trade union history, and Marxism. A confess Communist may be heard joining in prayer. Basic qu tions bearing on the relation of Christianity to sociali and Communism are treated without the fears so pr alent in America. It was one more evidence that B ain may make a significant contri tion in resolving the East-West c flict. Wickham begins with peop'e persons; he does not effervesce ab "the sacredness of human personalit The workers in one plant have p a glowing tribute to his program voting a weekly checkoff that tot 500 pounds a year.

Now even the top clerical and bureaucrats in the Church of Engla are taking cognizance of what is ing on in Sheffield and are consid ing setting aside funds for the recru ing and training of more Wickhar It became our view that traini Wickhams for religious leadersh among industrial workers outside t church is still completely beyond the mind of theologi educators in England. The Wickhams are thorns in t ecclesiastical flesh, for they are not concerned about t survival of institutions. They are seeking to make plicit the religious impu'ses and experiences implicit labor, economic, and political activity, and the ancie cathedrals and the o'd orders seem very strangely out character.

A third contagious leader who is having a profou influence on London and all Britain, is Dr. Donold Soper, distinguished Methodist minister at Kingsway H Dr. Soper is as much at home addressing his large follo ing on Sunday afternoons in Hyde Park, or in defendi his faith in an open air meeting of dock workers, as in f ing his pu'pit. Some of us had the p'easure of observi him in action in all three situations. We heard him s in a sermon that the supremely important task in Brit now is to help the people formulate a governing theolo a conceptual ground by which to examine and evalu the swiftly moving and comp'icated forces surroundi them. In Hyde Park he stood his ground as a Social

"It is by looking to him that we know what to believe. Our faith in Christ is what it is because our Lord is as he is. It is the character of Jesus that determines the character of the Christian faith and not we ourselves who believe."

* * * *

"Our Faith in Christ

The Advance for Christ and His Church"

eclaring that nationalization is simply recognition of uman selfishness and way of dealing with it.

In a personal interview, Dr. Soper told us that he felt ationalization had gone far enough for the present. Peop e have to catch up with their morals," he said. Capitalism runs on a certain kind of fuel — selfishness nd exp oitation. It's the only kind of fuel that works. hristian Socialism thrives on a different fuel — kindess, consideration, brotherliness, a new form of comunity relations. The British people are not yet up to hristian Socialism in character."

A fourth inspiring person must be mentioned briefly. Ie is Father John Groser, an Anglican priest who has ven 25 years of his life to the poor of East London. The ost direct road to his fertile mind and thrilling exeriences can be found in a book he has just had published is year — "Politics and Persons." In it we get a picture f the way in which Father Groser has united "a passionte desire for the spiritual welfare of his people with direct nd often very practical intervention in controversies and cidents attendant on the rise of the Labor Party." He also a convinced Socialist. Asked about his work, he plied modestly, "I cannot show you anything impressive the way of equipment. What I can show you is vitaled spiritual living in the social and political relationhips of East London."

Another force bound to have a great effect on British igious life is the Parliamentary Christian Socialist group, ow one hundred in number, dedicated to the idea that conomic arrangements will succeed only if there is a piritual impulse behind them, and conversely that this npulse can thrive best when men and women strive for e new economic arrangements that bring liberty and ell-being. Our seminar began on a high level the first ay when we were given a tea at the House of Commons y this group. There was an outpouring of membership nd spirit. There was T. C. Skeffington-Lodge, the chairan, who described British Socialism as "an experiment ordered freedom." There was Sir Richard Acland, ho out of loyalty to his religious and political faith, rned a 30,000 pound inheritance over to the governent; Tom Williams, Baptist minister; Tom Driberg, uthor and correspondent; G. Tomlinson, minister of lucation; and active women M.P.'s like Mrs. Leah Maning and Mrs. Florence Paton. They all sounded more ke zealous evangelists for social righteousness than staid hurchmen or sober politicians. The picture I shall probly remember longest is that drawn by Mrs. Paton of e Labor Government's program for the care of babies, nd the pre-natal and post-natal care of mothers. They ositively come first with food and vitamins, and as the ays passed we remarked again and again about Britain's uddy children. The coming generation will be the healthist in Britain's history, in spite of its program of austerity.

The Parliamentary Christian Socialists are taking seriusly a finding of the Amsterdam Conference of the Vorld Council of Churches last year which said that "It the responsibility of Christians to seek new, creative 'utions which never allow either justice or freedom to estroy each other."

How To Prepare For Christmas

H. C. LAKE

We can achieve nothing worth while without preparation, not even a Merry Christmas.

One of the best ways to catch the spirit of Christmas is to read some of the Christmas literature which has stood the test of time.

Matthew Chapter II, 2-12; gives us the story of the wisemen and their journey to the Bethlehem manger.

Luke II, 1-16; tells us of the journey of Mary and Joseph to Bethlehem, the birth of Jesus, and gives the account of the shepherds.

Read "A Christmas Carol," by Charles Dickens. Here we have the story of the miserly, hard-hearted Old Scrooge who was transformed by the spirit of Christmas. This carol, by the master writer, Charles Dickens, contains a mingling of humor, pathos and gaiety. It is a good custom to turn to it every year as it never loses its purpose to arouse the spirit of Christmas.

If in the uncertainty of modern life your acquaintance with Longfellow has grown dim, renew it at this season by reading again his poem, "Christmas Bells."

Those of all ages will never tire of "A Visit from Santa Claus," by Clement Moore. We think of Santa Claus today pretty much as he was pictured with his tiny reindeer by this author.

Surely as a preparation for Christmas you should not miss "The Story of the Other Wise Man," by Henry Van Dyke. Here we have a story by an American writer which has been translated into many languages, and which points out in a manner never to be forgotten that the surest way to find the Christ Child is by ministering to the needs of others.

Artaban, the hero of the story, sold all of his possessions and bought a sapphire, a ruby and a pearl which he expected to give to the Christ Child when he found him. But on his journey he found so much of human need that he gave all of his jewels and had none left for the King whom he had begun to fear he would not find. However, in his dying moments he heard a voice of assurance, "Verily I say unto thee, inasmuch as thou hast done it unto one of the least of these my brethren, thou hast done it unto me."

Of course, there are many Christmas tales and poems of value, but those mentioned are almost a must if we are to properly prepare our minds for the Christmas season.

Another way to get the true spirit of Christmas is to sing and hear others sing, "O Little Town of Bethlehem," by that noble preacher, Phillips Brooks; "Silent Night, Holy Night," "While Shepherds Watched Their Flocks by Night" and other old familiar Christmas carols. You will want to join a band of carol singers as they warm the hearts of the sick and aged with their caroling.

Although you have heard Handel's "Messiah" many times you will find no other music as inspiring and uplifting as this, the greatest of oratorios, always sung at the Christmas season.

May your Christmas be a Merry One.

ZIONS HERALD

Published by the Boston Wesleyan Association

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The Methodists Are One People

This past week your editor had the opportunity of observing the meetings of the Board of Missions and Church Extension of The Methodist Church. The meetings are held each year at Buck Hill Falls, Pennsylvania, in an atmosphere that is conducive to good work and excellent fellowship. It could truly be said that this meeting, next to the General Conference of Methodism, is the cross-roads meeting of the church. Every corner of the world is heard from and exhaustive material is available on every factor of the church's relation to the world.

Many of the people attending these meetings are seriously affected by the cold war; others reflect the apprehension of the welfare state phobia; some are discouraged about the strategy of the church as it tries to minister to the wide variety of political and economic ideologies of the world. But when the discussions have proceeded for a time, it soon becomes clear that there is a vital spiritual bond which connects the Methodists. That bond is fundamentally positive in its nature and knows not the word "defeat."

One hears expressions like, "our greatest single need now is recruiting of workers for work at home and abroad." When you talk to the excellent young people who have been commissioned as missionaries, you know that you have met great people who have conviction in their hearts. At the same time you know full well that a much bigger job must be done in all of our local churches to inspire our best young people to enter the service of the church. It is clear that the educational agencies of the church are doing good work in informing young people about the nature and wide variety of Christian vocations, but the obvious lack in the whole picture is a vital concern on the part of too many local churches to recruit workers. Christian workers are secured by local ministers and lay leaders who feel the necessity of the hour and who give time to seeking out young people with talents and outstanding abilities to do the necessary work.

Protestantism's task is clear in the healing of the nations, and Methodism's part in that task is larger because it is the strongest branch of Protestantism. Bishop Arthur J. Moore, president of the Board of Missions, now holding the annual conferences in the Singapore Area, said in his written message to the Buck Hill meeting: "The world mission of the church is the one thing that can save it from the corroding influence of our secular civilization. The history of the church across the centuries discloses that its golden pages have been written when the missionary passion was strongest."

The Methodists are one people and they face a divided world with one Christ for all men!

Clementina Butler

For eighty-eight years Clementina Butler lived as one related to the missionary interests of Methodism. From the time of her childhood when her father and mother, the Rev. Dr. and Mrs. William Butler, began the work of Methodist missions in both India and Mexico City, Miss Butler was part of the work and completely obsessed with the urgency of Christian missions. A few weeks ago, she was injured in a fall on her way home from the Sunday morning service at the church she loved, Tremont Street Methodist Church. Her death has startled us all, for we cannot imagine how it will seem without her.

This editor has cherished Miss Butler's regular visits to the office of ZIONS HERALD. She always came with a purpose; it was to let the editor know what was going on in the world! She had decided opinions — quite often at odds with the opinions of this editor — and she would defend her points of view with the verve and logic of a practicing attorney.

ne had no time for mediocrity, but let it be known at she was on the "King's business."

Some of us will seek to carry on her rich tradition ecause we will always be inspired by her honest nd straightforward belief that the "Word" must ecome flesh and dwell among us!

1949 Zions Herald Award For Methodist Churchmanship Bishop G. Bromley Oxnam

This evening as we celebrate the completion of 127 ears of independent religious journalism, ZIONS HERLD is proud to award its 1949 citation for churchmanip to Bishop G. Bromley Oxnam, resident in the lew York Area of The Methodist Church.

Because of Bishop Oxnam's courageous leadership a Methodist minister, serving as a pastor, a college resident, and a bishop, thousands of people have been hallenged to build the kingdom of God through the emocratic and Christian process. He has never mited his service to Methodism, but has been and is present one of the world's outstanding crusaders r ecumenicity. His position as the American Presient of the World Council of Churches is a natural ork for him and his fellow-Methodists are proud of e recognition and honor that has come to him.

Because the Boston Wesleyan Association, publishs of ZIONS HERALD, believes in Bishop Oxnam and holeheartedly supports his position as a Christian orld statesman, it awards him its 1949 ZIONS HERALD ward for Methodist Churchmanship.

Does A Church Declare War?

The statements by some Christian leaders on the atter of aid to China are frightening. By innuendo o easily understood, some churchmen have flatly ndorsed the move to send military assistance to the ationalist government, and at the same time they ave shown opposition to the attitude of hope for ace stated by our own Methodist Commission on orld Peace.

Since we have nothing more than partial stateents reported from press interviews, it is not possible say that these churchmen are proposing that this ation declare war, but it is a frightening thing to ntemplate the question: "Does a church declare ar?"

It seems quite likely that a *de facto* recognition of e Communist government in China is bound to ke place, and yet our government will probably continue to do business with those few remaining territories still held by the Nationalists.

The matter of concern to churchmen, however, is that of continuing the church's mission throughout a world that is sharply divided politically and economically. If our churchmen are to make statements that imply more concern for the nature of those political situations than for the spiritual well-being of the people of those nations, then we are indeed in a serious dilemma. The facts seem clear: our missionaries in China are being allowed to continue their work with only a minimum of trouble from the Communists. If those missionaries are to be bound to our own nation's foreign policy, or to loyalty oaths to Chiang Kai Shek, then they will not be allowed freedom in their work.

We believe that it is not the business of churchmen to declare war. We do not believe that churchmen can sanction either of the conflicting political forces in China: Nationalists or Communists. The church is not a tool of any political or economic system — it is the servant of Christ in a mission for mankind.

Couldn't Put It Down

Last week at the meeting of the Board of Missions and Church Extension, your editor was given a copy of Dr. Wade Crawford Barclay's most recent work, Volume I of a "History of Methodist Missions." * It is one of the most valuable reference books on Methodist history this editor has ever read, and is so interestingly written that one finds himself fighting the clock while he reads it. The first volume of this six volume work covers the period of 1769 to 1844, when American Methodism was definitely a mission church. The rugged encounters of those pioneers, the almost endless examples of their spiritual devotion, and the vivid portrayal of the contemporary history of their day, make Dr. Barclay's work truly a monumental contribution to churchmanship.

It is to be hoped that church leaders will secure Dr. Barclay's work so that the valuable information which he has collected may be reintroduced to modern Methodists. It is expected that Volume II will be ready for distribution by the end of 1950, but Volume I is ready now. We warn you — you won't be able to put it down!

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*"History of Methodist Missions, Vol. I." by Wade Crawford Barclay, Board of Missions and Church Extension of The Methodist Church, 150 Fifth Ave., New York. Price $3.50.

What's New In The Bible?

CHARLES M. McCONNELL

Lesson For December 25.

God's Messiah, the Hope of the World.

Over twenty-six hundred years ago the prophet Isaiah spoke to a frightened people who were walking in darkness some wonderful words about a future event. With faith and insight this rugged prophet who had refused to give up on his hope for a future worthy of the people to whom he had given his life broke forth in prophetic words which have never been matched in describing Jesus Christ — God's Messiah, the hope of the world.

"His name shall be called Wonderful, Counsellor, Mighty God, The everlasting Father, the Prince of Peace." These words were made flesh centuries later when there was born in a Bethlehem manger a chi'd whose birthday split history in two grand divisions — B. C.-A.D.

After the passing of the centuries we sit in darkness, pale, palsied, jittery and frightened out of our wits. Millions end the Sabbath day sitting by the radio listening to frenzied, hysterical babb'ers of bad news about tomorrow, paid fabulous prices for peddling words of doom. Among the distressed mi'lions who trust the words of crepe-hanging commentators are many who profess to be followers of the Messiah about whom Isaiah prophesied. What has become of the faith of these fear-smitten millions whose ancestors choked wild cats to death with their bare hands and carved a mighty nation out of the wilderness of trees, swamps, cactus and sage brush? They have gone soft and now moan and groan for security. Many are flirting with the idea of becoming wards of a welfare state. Even their sons have gone into decline. At a football game the other day I heard two goose-necked, pin feathered, descendants of Daniel Boone croon this heart-stirring and hair-raising ditty:—

"Touch down, touch down, touch down boys,
You make the touch down and we will make the noise."

"The Prince of Peace"

On the Christmas day coming up on December twenty-fifth A. D. 1949, there will be starry-eyed pastors (note the word pastors not prophets), who will read the marvelous words of Isaiah about the coming Messiah with a holy tone and sound off by the time worn routine drivel: — "Thus endeth the reading of the scripture." For another year these mighty words are put in moth balls to be dragged out of their downy nest along with Christmas tree gadgets and window dressing.

The prophet Isaiah had to conjure up a dream of the future and put it in the present of a dark day to make his prediction about the coming of God's Messiah. We have had this Son of God in body and spirit among us for close to two thousand years and here we are still s'ugging it out in the air, on the land and on the sea, to make the world peaceful by "blood, sweat and tears" mingled with death, and destruction. A nation, b'essed of God with a goodly heritage of Christian faith and with a flare for world salvation on the grand scale, carries an atomic bomb in one hand and a Bible in the other as in plements of the Prince of Peace. What a mess we ha gotten into by mistaking the "American Way" of li for the Christian Way of life which Jesus proclaimed the shadow of the Cross of Calvary. Let us not fool ou selves. As nations are now organized and conducted, n one lives by the hard, rough, sacrificial way upon whic Jesus left his bloody footprints. There are some gre Christians in the world today. Some bear the name ar others do not. We have noble impulses and follow son of them. On the whole we are trying in our highest m ments to do the right thing by the world. But we a not the kind of people who will pay the price for th peace we so desperately need and so whimsically desir Too many of us are standing by the show window lon ing for a toy sled marked "PEACE."

A Christian World Government

Tucked away in Isaiah's message of prediction of th coming of the Prince of Peace there are some powerf words which for the most part mere'y round out th description of the Messiah. They should be lifted out the flowing diction which ornament the pastoral "sele tion from the Old Testament" and burned into the minc of Christian people every Sunday and on as many wee days as indifferent Bible-tasters can stand.

"Of the increase of his government and peace ther shall be no end." It is to be established "with judgmer and with justice from henceforth even for ever."

We come now to a more hopeful prospect for peace o the basis that Isaiah sought it and Jesus made it possibl

In the fullness of time there was held in San Francisc a conference for creating a United Nations Organizatio After weeks of planning and by making certain compr mises of the sort all wise men have to make to stay aliv a document was brought forth. It was the best the worl ever had for the creation of a world structure of go ernment and after some tough going this mighty p'an still "man's last great hope."

The cold war now raging throughout the world chil the human heart with fear and apprehension. We war peace and until that great day in San Francisco when th assemb'ed nations affixed their signatures to the documar creating a United Nations Charter, we had no plan. No we must have the will to make peace. We are on the lon hard, upward climb to peace among all nations of th world and we can reach it if once more we catch the fait of Isaiah, the spirit of God and go to work at the job lik a fire fighting crew who risks life and limb for the con mon good. A nation of spoon-fed, "you-make-the-touc down" spine'ess people will not do this job in time. W might take the words of a football coach to heart whe he was asked by some news hungry reporters to predi the outcome of a game his crippled, oft-beaten team w about to play. Quoting Tennyson, he said: "Some wor of noble note may yet be done, not unbecoming man wh strove with gods."

Should The United States Recognize The Chinese Communists

CHARLES F. BOSS, JR.

This issue was among others discussed by the Com-ission on World Peace of The Methodist Church in its nnual Meeting at Evanston, Illinois, Nov. 8-9, 1949. ecise distinctions were made between: *"de facto"* — ctually; in fact; in reality" — and *"de jure"* — "by ght; by lawful title" — and between both of the fore-ing legal political acts, and the moral approval or dis-proval of Communism. The action adopted follows:

"The complexity of the Chinese situation precludes any mple generalizations. In our judgment, Communism ill maintain control of China for years to come, and hristian missionary work will have to be done within ommunist political control. We rejoice that thus far hristian work goes on with relatively little restriction. e pray that our Chinese and missionary co-workers may ve the strength, courage, wisdom, and integrity for this fficult but essential task. We pledge them our moral pport, and we call for their financial undergirding by e churches of the West.

"We believe that our government without undue de-y should recognize the present political regime as the *facto* government of those areas of China under Com-unist control, but that *de jure* recognition should be stponed until the Chinese people and the United Na-ons have decided which government is the official gov-nment of China. In recognizing the *de facto* govern-ent, America may well raise questions as to how much al self-government the new regime intends to give the hinese people; how much social and economic free-om will be permitted; and how far Chinese policies ill be dominated by the Soviet Union.

"We favor expenditures for the relief of hunger and ant among the suffering people of China, but not the nding of further military aid to the Nationalist gov-nment. In continuance of the traditional American iendship for China, we commend efforts to increase ade with China and to share with that country 'the nefits of our scientific advances and industrial prog-ss' in order to help the people of China solve their own oblems." — (Adopted unanimously.)

What Considerations Entered Into The Foregoing Action Of The Commission

1. *Study and Consultation.* In addition to the more cent books dealing with the historical development of e last hundred years or so of Chinese history and with -to-date interpretations of the Chinese individual life, d Chinese social and political developments, articles pearing both in non-governmental and governmental urces were studied. "Background conferences" were tended in Washington in which non-governmental rep-sentatives shared views with Department of State staff embers and entered into the discussions. This included, r example, an off-the-record conference a few months o, in which the Secretary of State gave a very full and ank statement on United States policy in China as it had developed over the past four or five years, interpreting quite frankly and fully the mission of former General and Secretary of State Marshall: what he attempted to accomplish, the reactions of various parties in China, and the failure of his mission to achieve successfully the policy objectives of the United States. Further, the executive secretary of the Commission on World Peace was granted an off-the-record private interview with the United States Ambassador to China, on Wednesday, October 5th.

Recent information reported from within both Nationalist China and Communist China also has been utilized.

2. *Considerations which entered into the policy adopted. a.* The *fact* of Communist-established government in the large areas now under Communist control.

Evidence seems to justify the conclusion that the Communist government is in these areas of China to stay for a long time, although modification of the orthodox form of social and economic Communism is conceivable. This is not to overlook the fact that highly trained Communists who have studied in Russia are in command. Nor does it ignore the fact that Marxist Communism and its development in Russia follows a definite pattern. It is to consider, however, what effect the traditional attitudes, ideas, and social customs of the Chinese people, with their traditional social and economic liberty and their love of the land, small farms, and their families, may have on the developing processes of economy and government.

b. We also recognize the fact that masses of Chinese people witnessed the short-cuts to better housing, schools, industry, scientific development, etc. made by Communism in Russia, and the fact that masses of people in China and elsewhere wanted more rapid progress in the social, economic, and civil reforms, long promised and long over-due in China, but not accomplished by previous regimes.

c. We have taken into consideration also reports from highly reliable sources, including some of our own best Methodist leadership in Nationalist China. We think, whatever may have been true earlier, that continuation of military aid now is futile; that while the Nationalist government continues to hold the view and to urge large military aid for the support of the present Nationalist government, there is little or no hope of its being effective, and believe the United States should not give further military help. We also considered the very large military aid which *has been* given to the Nationalist government during and since the war.

d. Because of the love of Christians, and perhaps especially Methodists, for the Chinese people, we considered that the possibility of retaining traditional freedoms of the Chinese, of opening borderlines to a better flow and freedom of information, more favorable decisions on travel of persons out of China and of missionaries into China

— and of facilitating American-Chinese trade — has more hope of success by at least *de facto* recognition of the Chinese Communist regime in areas under its control.

e. Evidence seems to point to the probability that the present government in China cannot hold out more than three to six months at the most. No minor contributions of military aid would be sufficient to recapture China from the Communist government, and the effect of any full-scale war with the use of atomic bombs would not achieve a democratic China nor a free people, but would probably end in a much more determined and complete dictatorship.

f. If elements of free trade and free travel and degrees of social freedom are to remain in China at all, there would seem to be the need for, and great value in, the early establishment of a working basis with the Chinese Communist government.

Upon such grounds as we have outlined above, the Commission on World Peace unanimously adopted the policy of supporting an early *de facto* recognition of the Chinese Communist government in those areas which are under its control. This policy is not the same as approving the Communist movement in China or approving the right or legal status of the government; it is only recognizing that this government *in fact, in reality,* the government over the areas of China so controlled.

We recognize the value of considerable negotiation by our Department of State and our competent Ambassador to China, who has spent a large part of his own life in missionary work and educational work in China, before *de jure* recognition. The present situation is, of course, that the Nationalist government, still in existence, is the official government in the United Nations. China is one of the five permanent nations of the United Nations. It is one of the nations which holds the veto. Already the new Chinese Communist government has raised the question as to the right of the Nationalist government to represent all of China. Until the problem has been resolved within China and within the United Nations, we have recommended the withholding of *de jure* recognition by the United States, believing negotiation may accomplish desirable agreements.

3. *What attitudes are the Chinese likely to have toward the proposal adopted?* In all probability, Chiang Kai-Shek and the *Nationalist* government will not like the proposal for the support of a policy against further military aid in a situation which, in their judgment, requires immediate and vast military aid which they believe could be successful. On the other hand, the Chinese *Communist* government will not like a policy of *de facto* recognition; they want complete *de jure* recognition, thus by official action ending the reign of the Nationalist government.

4. *"Would a policy of de facto recognition be inconsistent with United States policy in Europe?"* — A question which I was asked on the television program of WGN, Chicago, on which I spoke on the night of Nov. 14th. The answer, of course, is *No!* Even though United States official policy has supported a cold war in Europe with efforts to "contain Communism," the United States gave long ago, and still gives, *de jure* recognition to th governments of the Soviet Union, Poland, Czechoslovakia Hungary, Yugoslavia, and other governments, with all o the full diplomatic recognition and related legal matter which this involves.

After all, *de facto* recognition and *de jure* recognitio are political policies and acts, and not moral approval and disapprovals of the governments involved.

5. *Comment.* While one may not change past history one may review it. In doing so, one may ask whether o not there would have been a much larger element of free dom in travel, information, trade, and co-operation be tween the United States and the Soviet Union if reason ably early after the revolution in Russia and the firs world war, the United States had given political recog nition to Russia, retained friendships which then wer possible, provided more freely for travel and for the ex change of facts with less propaganda, and had refraine from sending an armed force into Russia. What *di* happen was the prolonged condemnation not only o Marxism, but of the Russian people, failure to recogniz how small was the minority of those opposed to religio and how great was the opportunity for exchange in th fields of science, material products, and culture. Perhap no one can give a final answer to such a question, but w are now facing the Chinese people, for whom we hav had a great love and respect, and it may be the part o wisdom to develop as widely and deeply as we can, th contacts of Christian love, fellowship, and brotherhoo in their desperate situation, and thus aid a developin China in finding the way to economic justice and highe standards and freedom. Surely it is worth the attempt Can Christians do less than to go forward with a positiv program of cultural, economic, and spiritual aid and shar ing with the Chinese people?

CHRISTMAS

Lalia Mitchell Thornton

Whoever twines a Christmas wreath
Or trims a Christmas tree;
Whoever sings a Christmas song
Of Christ of Galilee;
Whoever sends a candle's light
Across a snowy Christmas night
Shall find himself not very far
From manger bed and midnight star.

Whoever breathes a Christmas prayer
Or does a kindly deed;
Whoever stretches forth his hand
To meet another's need;
Whoever makes a child's heart gay
Upon the holy Christmas Day,
He shall be richly blessed, as were
The kings who brought their gifts of myrrh.

In The Eagle's Beak

MAEANNA CHESERTON-MANGLE

"Whoopee! It's Hanukah!"

Jackie Levy took a flying leap to the top of the banister d slithered all the way downstairs, balancing himself ith a skill peculiar to twelve year-old boys. This was s usual means of transportation from floor to floor. Toy he made the trip in record time. He was following e scent which had reminded him that tonight was the ginning of Hanukah.

Of all the Jewish holidays, he liked Hanukah best, and st of all the things he liked about Hanukah were the agrant latkes, or traditional pancakes, which his mother as cooking.

"Hi, Mom, watcha doing?" Jackie thought that the st tactic would be to proceed with caution.

"Making latkes. Why?" Mrs. Levy feigned ignorance her son's designs. Having had three sons, she knew etty well what boys were thinking most of the time.

"I was just thinking . . ."

". . . that you'd like to try one? Here, have one." aughingly she scooped up a golden brown cake with r knife.

"I've taken down the Menorah," she told him, while was munching the pancake. "You can get to work it whenever your're ready, son."

"You mean *I* may polish the Menorah?" Jackie was npressed. It gave him a thrill to know that his mother usted him, Jackie, to make the bronze eight-branch ndelabrum look its very best. There was a special rill, too, in knowing that boys like himself had rubbed vay at brightening Hanukah Menorahs for twenty-one undred years — more years than in the everyday calenr.

Jackie looked at the Menorah, with its beautiful twing grape vines and defiant eagles. "How old is the enorah, Mom? Hundreds of years old, I betcha!"

"No one knows exactly; my great-grandmother brought to America from Moravia just a century ago, when she as a young bride. I don't know exactly when it was ade. Probably it is two hundred years old; maybe three undred."

Jackie was really excited now. Tonight, as the youngt son, he would have the honor of lighting the first ndle of this wonderful Menorah.

While Jackie squatted on the kitchen floor, polishing ith all his might, his mother, too, was thinking ahead the evening's ceremony. One candle would be lighted night, two tomorrow night, and so on until all eight ndles blazed on the eighth night. She could see the hole family gathered around as Bob proudly did his rt. Bob? Of course it wou'dn't be Bob. It would be ckie. She would never get used to it. Bob hadn't been ith them at Hanukah for, let's see, six years. Bob had en killed on Okinawa. Strange it was that she thought him most at this time. Strange, too, that she, an Amerin mother living on a farm outside Chicago, should so ten be thinking thoughts which carried her half-way around the globe. First Bob. Now Billy. Billy was serving with the occupation troops in Japan. He was well. God had blessed him; but she did wish he could be home for Hanukah.

If only the world would settle down to real peace. Then Billy could come home. Fighting — she couldn't see it at all. She remembered the origin of Hanukah — how the ancient Jews under the hero Judah Maccabee drove the invaders from Jerusalem and the Temple. That was fighting, hard fighting too, against overwhelming odds. Still, the good thing about Hanukah, she thought, was that it didn't celebrate the great military victory; but rather the triumph of an ideal. For the first time men had fought for a principle, religious freedom. Did not the stirring Hanukah song, "Rock of Ages," say, "Thy Word broke their sword, when our own strength failed us." The Word of God, stronger than any men!

"Shine! Shinnnemmmmup-p-p-p!" A laughing young female voice broke in on Mrs. Levy's reverie. It was Sylvia, home from the office. Jackie, busy with the Menorah, grinned proudly. Sylvia winked at her mother.

"What on earth do you have in your hair?" Mrs. Levy asked her daughter. "Another new fad, I suppose?" She took secret pride in Sylvia's long hazel curls, which shone almost as brightly as the Menorah.

Sylvia looked at herself in the hall mirror. A strand of silver tinsel had fallen in her hair. She laughed.

"We've been decorating the office for a Christmas party, Mother. I guess I've taken home a souvenir. You should see how the place looks. Not like an office at all. A tree so big we had to cut the top off, and wreaths, even on the switchboard, and colored lights." She paused. "Christmas lights — and Hanukah lights. I'm fortunate. I'm going to have both celebrations."

"How come, Syl?" If there were any double celebrations, Jackie wanted to be in on them.

Sylvia hesitated a second; but Mrs. Levy spoke up. "Your sister means, dear, that at the office, with her Christian friends, she will celebrate Christmas, and at home she will celebrate Hanukah with us."

"Oh, I get it. You mean that next year at school, maybe I'll celebrate two holidays, too?" Jackie was elated at the prospect.

"That's right." Mrs. Levy's voice had a tinge of the nostalgia in it. "This is a wonderful country, where we can share one another's holidays and yet may celebrate our *own* holidays in our *own* homes in our *own* way. It was not so when I was a girl."

Sylvia broke in. "Speaking of sharing holidays, Mom, remember old Mr. Clarkson, the head bookkeeper down at the office? The one who collects old clocks?" Mrs. Levy nodded. "He asked me if I'd bring him one of your latkes — like I did last year. He said he remembered eating latkes when he was a boy and they lived next door to a rabbi and his family. My! How he raved about those latkes. But he said yours were even better than

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the rabbi's wife's," she added hastily. Mrs. Levy shrugged her shoulders. No one had to tell her that her latkes were good. She knew it.

Sylvia unwound the tinsel from her hair. "May I have it, Syl?" Jackie asked.

"What for?"

"To put in the eagle's beak. You know, on the Menorah. To gay it up."

"How about that, Mother?" Sylvia asked. Their mother reflected a moment. Then —

"Why not? Christmas tinsel for the Menorah, and Hanukah latkes for Mr. Clarkson. Good. More people should realize how much Hanukah and Christmas are alike — both saying that right is better than might, both celebrated with bright lights and feasting . . . a real home festival."

". . . and with presents, too," Jackie added. He always knew he would get a Hanukah top, or dreidel, to spin, with the Hebrew letters standing for "A great miracle happened there" on its sides. He knew he would get other gifts, too, only they would be surprises.

"But let's stop this chit-chat," Mrs. Levy said, a little too positively, as if she were a bit embarrassed at having started to make a speech. Speechmaking was for politicians, or people with nothing to do. "It's time to call your father. The sun will go down before we are ready, if we don't get a move on."

"Where is Dad?" Sylvia asked.

"Bedding down the hens for the night." Mark Levy was a poultry farmer. His Plymouth Rocks laid as good eggs as anyone could find in the Chicago market. Today he was finishing his chores early. All work had to be over at sun down on Hanukah eve.

Sylvia came in, arm in arm, with her father a few minutes later. He was a tall brawny man, with arms as bronzed as the Menorah itself. Were it not for his gold-rimmed glasses, and deep-set eyes, one would never take him for the scholar he was. A scholar and a farmer, as he liked to put it.

His entrance was a signal for everyone in the family to head for last-minute preparations for the big celebration ahead.

Downstairs, just as the sun, setting behind the henhouse, closed its big round eye for the night, the family gathered around the oblong dining-room table. The Menorah stood resplendent on the for-best-occasions-only white damask cloth. The silver tinsel glittered merrily in the eagle's beak.

Father, mother, son and daughter bent their heads. Mark Levy's deep voice sounded even deeper than usual as he began the Hanukah prayer:

"We thank Thee for the miracles, the redemption, the mighty deeds and saving acts . . . Thy children came into Thy sacred house, cleansed Thy Temple, purified Thy sanctuary, kindled lights in Thy holy courts, and appointed these eight days of Hanukah to give thanks and praises to Thy great name."

When he finished, everyone turned to Jackie. His proudest moment had come — the honor of lighting the first candle. Jackie carefully struck a match and lit the Samash, or work candle, which didn't count, symbolicall Then with it, he lit the first genuine Hanukah candl The light flickered, then rose up strongly.

At that moment, Mark Levy's resonant bass voic boomed forth with the opening words of "Rock of Ages, the family's favorite Hanukah hymn. The words stirre memories in everyone — of Hanukahs past, of the heroi deeds of the Maccabeans who liberated Israel, of the modern successors, and of the strong, ever-surging, ever unvanquished Judaic tradition, of which, at this time abov all times, they felt themselves a part.

The final words flooded through the room like a giar wave:

"And Thy Word broke their sword, when our ow strength failed us."

In the hush that followed, Mark Levy solemnly reache for a big, worn leather-bound volume on a shelf near th grandfather clock. The book opened almost automatical ly to the story of Hanukah. Even though he read i the story was so familiar that he could have recited i from memory, as could any of his family.

It told of the sufferings of ancient Palestine under th yoke of the Syrian tyrant, Antiochus, who had delusion of ruling the world. Antiochus tried to force the Jew to abandon their traditional life, even to give up wha they held most sacred — their creed of One God. H had a pagan idol erected in the very courtyard of th great Temple of Solomon.

This desecration was more than the long-patient Jew could stand. Under the courageous Judah Maccabee they formed into an army. For three long years thi valiant little band, although outnumbered by thousands struggled to drive the invaders from Jerusalem. Finally they succeeded, and great was the rejoicing throughou the land. "A great miracle happened there," as it say on the dreidel. Victory was but temporary; yet it gave hear to all men who refused to compromise their principles.

The victorious Maccabean army which entered Jerusalem found the Temple a shambles. Its altar had been destroyed. Its courtyard was littered with filth. The infidels had poured the holy oil into the gutter.

Stone by stone, the Jews laboriously rebuilt the altar But when they came to rekindle the eternal light tha had hung above it — a light that no Jew would ever willingly allow to fail — they still had found only enough pure holy oil to burn that night. Eight days would be needed to procure more; meanwhile the sacred light would be darkened. Then, as legend has it, God performed the miracle. The one day's supply of oil miraculously lasted all eight days. The light of Judaism was kept burning, as it has burned ever since.

As Mark Levy finished reading the story, the glow of the first of the Menorah candles revealed the exalted faces of his family. Joy, pride, dedication; these emotions made this a rare moment. The warm light fell, too, on the bit of silver Christmas tinsel entwined in the Menorah: a tiny symbol of the common tradition, the common faith in the Fatherhood of God and the dignity of Man, that unites Christian and Jew in spiritual brotherhood. — *Religious Press Committee.*

At The Meeting Of The Board Of Missions

oard Views Its Work Overseas

If the Communists now in control in most China can do so, they will build a totalirian state — controlling education, press, dustry, the police, and all other forms of ower, Dr. Frank T. Cartwright, associate cretary for China, told the Board of Misons and Church Extension at its annual eeting in Buck Hill Falls, Pa., quoting ivate advices from missionaries "behind the mboo curtain."

"In general, the attitude of Communists, oth soldiers and civilian officials, toward hristian Chinese and missionaries has proved ore tolerant than had been expected," said r. Cartwright. "Americans in a position know the facts and who have recently rerned from China have stated that since e summer of 1948 there have been no verifiole instances of persecution of Christians. is not known, however, to what degree this a permanent policy of the new government d to what degree a temporary expedient."

One observer recently told Dr. Cartwright: Peiping will be the Communists' 'show indow' where probably they will be most lerant; conversely and for historic reasons hanghai will probably be the place where equent 'incidents' will occur."

In the nations of Europe that are consided "behind the iron curtain," and where ere are limitations to religious activity imsed by Communistic governments, Associate ecretary Raymond L. Archer reported "enouraging progress." He had special referce to Poland, Czechoslovakia, Yugoslavia, ustria and Hungary.

"There seems to be freedom in these areas r public worship and the conducting of the ual religious programs which belong to ir churches. The ministers find it necessary be rather careful in their sermons not to ing in political subjects. So long as they lhere strictly to their priestly functions there no interference with their work. We feel at those representatives of the church should ive our blessing, our prayers, and our suport."

In Poland, Dr. Archer said, there are no ethodist missionaries from America, but ere are 30,000 Polish Methodists who conhue to have friendly relations with the govnment in power. There are two missionary milies in Czechoslovakia, but they are nabnals of that country. In Yugoslavia, he ys "there appears to be a real door open r the work of the evangelical churches."

The new Commonwealth of India was deribed by Associate Secretary James K. Mathws as "potentially a great bulwark of deiocracy — a force to be reckoned with in e world. "India is no longer a prey but a ower. Gone are the days when she could regarded as an oddity, a land of mystery d romance, a relic of feudalism. From every standpoint — size, population, resources, cultural heritage, geographical position, political potentiality — she must be regarded as a first-rate member of the family of nations.

"In spite of complete defeat and unconditional surrender Japan today is without doubt the most receptive field in the world of Christian missionary endeavor," reported Dr. T. T. Brumbaugh, associate secretary. "It may not always remain so. Indeed, there are many evidences of a shifting of public favor from open-mindedness toward Christianity and democracy to something like nostalgia for the former days of Japan's nationalistic ascendency or to more revolutionary social, economic, and political concepts."

Protestantism And The World Crisis

Digest of the address given by Bishop G. Bromley Oxnam on Wednesday evening, Dec. the 7th.

"Protestants believe in religious liberty. They are determined to maintain and to extend such freedom until every man, woman and child lives in a community in which religious liberty is a fact.

"Protestantism in the world crisis stands firm against all who would destroy religious liberty. Protestantism denies the right of the state to determine the philosophy to which every individual who lives within the state must give assent. It rejects the assumed right of the state to mobilize every impact upon the rising minds — school, press, church, radio — in order that the individual may be so educated that he will accept the pre-determined philosophy.

"Few of our Protestant laity are acquainted with the official position of the Roman Catholic Church upon the subject of religious liberty. I have reason to know that devoted priests and dedicated nuns as well as distinguished laity in the Roman Catholic Church are restive under the dictatorship of a hierarchy that persists in holding to views upon the subject of religious liberty that do not become men of catholic and democratic spirit. It is with regret that I must make this matter clear. I do so because our own religious liberty is involved as well as the concept of freedom that lies at the center of American culture. This entire matter could be resolved immediately if the Roman Catholic Church would announce a new doctrine in the realm of religious liberty. If His Holiness would simply declare that in all matters of religious liberty the Roman Catholic Church will do unto others as it would be done by and would then act upon that declaration, the difficulties would be passed.

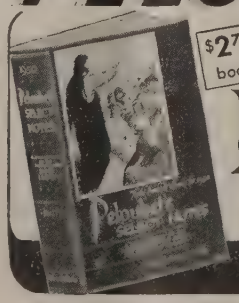
"The Roman Catholic Church does not believe in religious liberty as we understand it. The Communist party does not believe in civil liberty as we understand it. When either the Roman Catholic Church or the Communist party, acting upon its belief in these matters, seeks to deny to us either religious or civil liberty, our own freedom is involved, and it is not a part of tolerance to submit to such denials until at last our freedom passes.

"In this connection, the current issue involving the use of public funds for the support of parochial education becomes one of major importance. It is part of a carefully calculated plan to break down the American doctrine of the separation of church and state, part of a plan so to mold the thinking of youth as to discount the values that lie in liberty of conscience and of worship, in liberty of speech and of press. In the catechisms used in these schools, the children are specifically taught that the state may not separate itself from the church and the basic liberties of the Bill of Rights are specifically condemned.

"The public school system of the United States of America is one of our greatest achievements, and stands today as a bulwark of democracy. I know of no more loyal, devoted, and patriotic body of citizens than the teachers of the United States of America. To discredit our schools by calling them godless schools is not only to mislead the people but also to undermine this bulwark of democracy.

"Protestantism, by holding to the right of private judgment, puts the final decision

PELOUBET'S SELECT NOTES



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where it belongs, in the conscience of the individual, thus making him free from all external authority, whether of state or of church. He stands in the presence of the Eternal, a free man. He may be helped by the clergy and his life be enriched by the sacraments, but he comes to God by faith, and it is in faith that he is saved."

New Problems In American Cities

The new postwar "mobility" of the American people has entirely changed the program and methods of the churches of the nation in their "home missionary service," Dr. Earl R. Brown, told the annual meeting.

"Certain elements of life have created barriers more formidable than distance on a map. These barriers — economic levels, standards of living, race, differences of language and education — separate groups as definitely as did mountains and oceans in an earlier day. Such obstacles between people have increased within recent years, in our own land. Today 70,000,000 Americans are living in homes different from those they occupied eight years ago; some 35,000,000 have migrated to new communities or to different states. Great numbers have gone from rural to urban centers, while others have moved to new areas where power projects and small industries offer work opportunities."

"Since the beginning Methodism has had a predominant number of rural churches," stated Dr. Alva R. Hutchinson, superintendent of The Board's department of City Work. "This is now rapidly changing. If we are to continue to be America's largest Protestant denomination, we must follow our people to their new homes in urban communities."

Yet the superintendent of the Board's department of rural work, Dr. Elliott L. Fisher, pointed out that 70 per cent of Methodism's churches are in rural fields; that there are more Methodists engaged in agriculture than in any other kind of work in America; and that "rural America is still Methodism's greatest mission field."

The American Indian, far from being a "vanishing race," has now larger numbers than at any time since the discovery of America, the Rev. Dewey D. Etchieson, superintendent of the Oklahoma Indian Mission, reported to the board. He emphasized the need for increased missionary work among the Oklahoma Indians who, he said, number 120,000, but of whom only 25,000 are related to churches in the state. Of these, 5,468 are Methodists.

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Church Has Failed

The failure of the Christian churches of eastern Europe to "serve as the conscience of the state" is the "most tragic aspect" of the situation on the continent today, the Rev. Garland E. Hopkins, of Washington, D. C., told the board. Dr. Hopkins, an associate secretary of the board, recently returned from a visit to Europe.

"The Roman Catholic Church has compromised her potential strength by intermingling her plea for religious liberty with other pleas against land reforms and school reforms, long overdue," said Dr. Hopkins. "The demands of the state do little to interfere with freedom of worship. They affect church polity only if the local body has international connections. The fact so frequently overlooked in western countries is that Roman Catholics, Orthodox, Lutherans, reformed churches, and Jewish Synagogues are each still being supported by the state in one or more of the Communist countries. The state is not against the church in the performance of its priestly functions. It does demand that it give up its prophetic functions in relation to the political and social order. There is no real separation of church and state in most of these European countries. Rather, the churches have been, or are in process of being, integrated into the program of the state.

"In the West it is high time that we had done with both hysterical fear of Communism and naive refusal to face the facts of Eastern totalitarianism. Neither attitude is conducive to maintaining peace. This does not mean an advocacy of 'peace at any price.' It does mean a rejection of war as a possible means of spreading democracy. Victorious war against Communism would almost certainly result in widespread return of fascism in some countries, in chaos and anarchy in others, but it would bring democracy to none.

"The way out of the present dilemma lies in statesmanship and diplomacy, backed by a genuine desire for and determination to obtain freedom for all people. Means must be found to get the truth to the people of both East and West. Both eastern and western information media are guilty of presenting only a part of the story and that frequently distorted."

New Church A Day

During the past four years nearly one thousand new Methodist congregations were organized and new churches were built for them, Secretaries W. V. Middleton and B. P. Murphy, of the Board of Missions and Church Extension, Methodist Church, told the board members. "Practically every one of these new churches were helped by 'church extension' missionary funds," they added.

It is expected by the secretaries that the funds now being pledged by Methodists in their "Advance for Christ and His Church" movement will make available for new church building during the next five years more than $5,000,000 above the figures of the last four years. In addition to this, many local congregations have funds on hand for new buildings, and new congregations are planning church erection in hundreds of the new communities that have grown up across the nation in the postwar years.

"Methodist churches which are located in college and university towns are facing an unprecedented challenge in the number of students looking toward them for religious counsel and expression. Many of these churches are attempting to meet the need through Wesley Foundation programs. The remodeling of present structures or the building of new ones is necessary in many cities and towns."

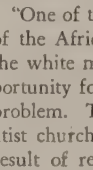
Other building needs for which Drs. Middleton and Murphy are now securing funds through the "Advance for Christ and His Church" include: suitable churches for Negro congregations now worshipping in "store front" locations; parsonages for Negro ministers; new buildings for Indians and Mexicans in the southwest states, and for the Puerto Ricans crowding into the cities, and the Orientals into rural and city areas; and church structures for congregations in Alaska, Hawaii and Puerto Rico.

Africa Must Bridge Centuries

The peoples of Africa are being made by forces of history beyond their control, to undergo in a few decades social and political changes such as occupied the white men in Europe through many centuries, Dr. Eugene L. Smith, newly-chosen executive secretary of the Board of Missions and Church Extension of The Methodist Church told that body. Dr. Smith recently returned from a six-months visit to major Methodist mission stations in central Africa and in Liberia.

"The preparation of a continent of people for the responsibilities which history is placing before the Africans is a task in which Christian missions has a major part," said Dr. Smith. "The vastness of the task is indicated by the complexity of needs confronting missionary work. There are two classes of needs: those which inhere in African society, and those which are caused by the impact of the western world on that society.

"One of the burning questions in the mind of the African is the amount of opportunity the white man will permit him to have. Opportunity for leadership is a vital part of this problem. The tragic multiplication of separatist churches in South Africa is in part the result of restlessness among the Africans at



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: slowness of the white to accord them ıces of real leadership. The tremendous ıtribution that Christian missions have ıde in opening to the African opportuni- s for leadership in the church should not nd us to the fact that many Africans be- ve the church has been far too slow in s matter. While people untrained for dership can easily claim opportunities be- nd their present capacities, so people ac- stomed to leadership can all too easily de- le themselves with specious arguments ıen their real problem is a spiritual in- pacity to yield control they have enjoyed erting." — A-men

n A Wide Circuit

. W. Reid

e Church and the Moving Van

The greatly accelerated "mobility" of the nerican people within the past decade is ating hitherto unknown problems in all ases of the nation's life: not the least be- g the new problems confronting the church-

Begun during the war years, this moving millions of people from community to com- ınity has grown because of the post war in- strial shifts, the "easy money" of social urity and old-age pensions, the common- ıceness of travel by rail, by auto and by air, d perhaps even more because of the social stlessness and the economic and political ubts and fears that have become part of American scene.

Twenty years ago, the late Dan. B. Brum- itt said to the writer that what America ost needed was for families to get out of ilers and settle down in communities for a uple of decades: to establish family homes d traditions. But the gyrations had scarcely gun in Dr. Brummitt's day. The Census ıreau tells us that 70,000,000 Americans ve moved to new homes in the past ten years — half of them to new communities or other states.

The effect of this vast movement of people across America was scrutinized in the recent Convocation of Town and Country Churches at Lincoln, Neb., and again at the meetings of the Board of Missions and Church Extension of The Methodist Church at Buck Hill Falls, Pa. It affects the entire home missionary and church building plans and programs of all denominations. Perhaps it affects Protestants more than Catholics because of the social and activity phases of Protestant churchmanship; perhaps Methodists more than most other Protestants because of the size of The Methodist Church and because of its earlier strength in rural and small communities. .

The picture seems to be that hundreds of thousands are still moving off the farms into industrial towns and cities; they are, generally speaking, seeking those creature comforts that come with cash salaries rather than with produce from the land around about them. On the other hand, once a family in the city gains some degree of financial independence, especially if there are children, there comes the urge for residence in the attractive suburb, and in the even more distant rural village. This family lives in a rural community, but it does not farm; members work in town or city, and they seldom become an active part of the village in which the home is located: there is always a divided loyalty. Meanwhile the ex-rural-family often has to live in the less desirable city areas, and seldom enters enthusiastically into city activities..

But it is the values that come from fellowship within the church that are most apt to be lost to those who drastically change their mode of life. The man, or the family, that had roots in the small, friendly village church — where the halfhour informal after-church fellowship among neighbors is often as valuable as the sermon — usually finds the city church cold and uninviting, if he finds it at all. Meanwhile the ex-city-dweller may not care to enter or may not even discover the small village or rural church near his new place of residence; its wooden sides (painted or unpainted) do not seem churchly compared to the Gothic structure of his youth; and anyway he now has a car to wash, a garden to spade, a house to paint, and grass to subdue — and what better day is there for this than Sunday?

This is not a pretty picture of the present, nor a pleasant augur for the future.. But it does point to the vital importance of several movements now going on simultaneously among Methodist and other churches:

— an effort to enroll in church membership and bring into church attendance every family in the local community.

— an effort to teach people the principles of their faith, and to give them a concern for it, so that they will seek the fellowship of the church no matter where they live.

— an effort to get unchurched children into the church school; to promote religious education in summer schools, weekday classes, etc.

— a church extension effort to erect new churches in new communities; to relocate and rehabilitate "dying" churches; to provide trained and group leadership for thousands of churches now struggling alone.

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Women Give Round-Table Talk

The United Council of Church Women presented a round-table discussion, "Peace Is Possible," on NBC Sunday, Nov. 20th.

Speakers were Mrs. Harper Sibley, president of the organization; Mrs. Ralph J. Bunche, wife of the director of Trusteeship and Information from Non-Self Governing Territories in the United Nations; and Mrs. Francis B. Sayre, wife of the U.S. representative in the U.S. Trusteeship Committee.

The United Council of Church Women is an interdenominational organization representing 10,000,000 Christian women.

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"How Still We See Thee Lie"

Ever since a little band of travelers journeyed along the road from Nazareth to the hill-protected town of Bethlehem on the sunny Judean plain, God seems to have an especial blessing for little towns.

My little state of Vermont is just about the size of Palestine and my little town, like Bethlehem, is on a sunny plain, protected by the dividing ridges of the Green Mountains, with Camel's Hump keeping guard from the north.

In the 1880's the little town, like Bethlehem, was very still when snow had blanketed the ground and all sounds of wagon-wheels and farm machinery had been hushed.

It was still, also, because there were so many things which we didn't have. (Glory be!). We had no telephones, no radios, no canned music. We had no air-planes roaring across the Pleiades.

We had no automobiles spurting deadly odors and making our evenings hideous with their raucous importunities to hurry up.

Horses knew our roads and lanes so well that they would take us home safely, if slowly, with little attention from the drivers.

For weeks before Christmas our town was full of secrets. There were four district schools in the town and every teacher would receive a gift from the scholars. So there was much whispering during the noon hour and at recess periods.

There were several Sunday school teachers, so there were many corner conventions after church.

Always the minister received an envelope containing a sum of money collected by a special, very secret committee.

All of these things; all of our pleasures and problems, centered around the one church in town, which everyone, sinner and saint, attended every Sunday, just as surely as Sunday came.

After the evening chores were done sleigh bells rang across the snow-covered hills as young people gathered for choir rehearsals. The Christmas music had to be very special.

Nearly every home had a cabinet organ. There were the twelve stops; from Diapason to Vox Celeste. There were the carpet-covered pedals and the knee-flexed crescendos, which, when they were pushed to their wooden limits, could make the horse-hair chairs and the hanging lamps quiver with delight (?).

There was nothing new, or very orchestral about the melodies sung around those organs: "Oh, Little Town of Bethlehem" written by Phillips Brooks, who was living and preaching in Boston at that time, "Silent Night, Holy Night," "Oh, Come All Ye Faithful."

When the rehearsal was at our house, as it often was, my father would have to inject a note of humor into the proceedings. Sitting over in the corner, he would laconically remark: "Guess I can make some music, too." Out of his pocket would come his Jew's-harp and everyone would laugh and applaud as he rattled off the oldtime jigs.

You see, we had *so little* we had to make our own good times.

The Parson Looks At Labor

Clair M. Cook

"Labor and Nation" Presents Some Facts

A most comprehensive survey of current labor and the American scene in compact form is to be found in the 112 large pages — equal to a good-sized book — of the September-October *Labor and Nation.* The unusual issue, with contributions by both labor economists and top labor leaders, attempts to present "a rounded out view" of American labor's historic role and current circumstances in "upbuilding and broadening the base of the American democratic way of life." Some of the statistics cited are worth reporting.

In 1947, for instance, the nation's labor force included 11 out of every 20 Americans, or 55.9 per cent, over 14 years of age. 29.9 per cent of the others were housekeepers, 7.6 per cent were in school, 6.6 per cent retired, disabled, etc. They worked at 30,000 different occupations in 1530 separate industries. Out of every 100 non-agricultural employees, 36 work in manufacturing — 19 in "durable" (as steel, autos, etc.), 17 in "non-durable" goods (food, clothing, etc.). 22 are in trade, 12 in government, 11 in service industries, 9 in public utilities and transportation.

Constant advance in technology — more work with fewer men — is shown in the steady decrease in the proportion of workers on fabricating and raw materials, while clerical occupations have increased eight times. In 1850, the standard work week was 69 hours on an average; our vastly increased output today is achieved on a 44-hour week. In 1870, only one worker in seven was a woman; today, women number one out of every four gainfully employed. The rise of great corporations has resulted in decreasing "proprietors" from 23 per cent to 17.8 of the work force between 1910 and 1940. The proportion of semi-skilled has been increasing, the unskilled decreasing, the highly skilled remaining about the same.

Perhaps the most striking statistics are those shown in a chart presenting figures of a man, a draft horse, and a machine, together with a coin representing value of their combined efforts. In 1850, the machine was insignificant — 6 per cent of the total; horses, mules, oxen supplied the great bulk of energy, nearly 80 per cent; but the sweating man-power was fairly large in the total, too. By 1930 the machine had grown to loom far above the figures of animal and man — furnishing 84 per cent of our power. At the same time the value of their combined efforts has grown from 27 cents to 82 cents per hour. The final picture is of 1960; man's effort has shrunk to only 3 per cent, that of animals to an almost indistinguishable 1 per cent, while the machine towers as a giant ninety-six times the size of the horse — while their output has grown to double that of 1930 $1.61 per hour.

It is this continuing growth of machine technology which has given us our increasing standard of living, of course; recently the advance in output per man-hour has been 3 per cent every year. And 3 per cent compounded, in the course of the next dozen or score of years, makes possible the almost unbelievable predictions of Harvard economist Sumner Slichter as to the year 1975, in the November *Atlantic Monthly.* Labor's complaint has always been, as it still is, that its share of the increase is not in proportion to that of owners and promoters, whose capital aggregations have made possible such concentration of wealth — as witnessed by the 54 corporations, each of which control more than a billion dollars in assets, while only 1500 corporations run 70 per cent of our industrial life.

Among the other significant observations is this: we are fast developing a "new middle class of salaried employees and professionals, who will be 30 per cent of the gainfully employed by 1960. As office mechanization develops, their work approaches that of factory operators. Now relatively worse off economically than the wage worker, they are being increasingly sought for union organization.

These are only a few salient statistics. *Labor and Nation* also discusses many deep lying issues of labor history and current concern, to come close to its goal of a "rounded out view." If you get a chance to read it you will find it highly rewarding.

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ovenant Sunday
anuary 1, 1949

eorge H. Jones

From its beginning The General Board of vangelism has promoted Covenant Sunday the beginning of each New Year. On this nday in a special way thousands of church- have challenged the people called Meth- lists to pray, to consecrate themselves, and covenant with the Lord to live more Christ- ke lives.

This time Covenant Sunday comes on Jan. t — New Year's Day. This day ushers in e first year of the last half of this Twentieth ntury.

It is recommended that Covenant Sunday devoted entirely to prayer and the deepen- g of prayer in the lives of the people. If ling Alfred of England's statement was ue one thousand years ago, "The greatest ed of England is a generation of praying en, women and children," how much more ue is this of America and of the whole orld today!

Each year The General Board of Evan- lism, through its *Tidings* department, offers specially prepared Covenant Sunday card. is not necessary to use this particular card, t a card gives definiteness to a covenant, d substance to the Covenant Sunday ser- ce. Sometimes the pastors and churches prepare cards of their own, and sometimes they print in their own church bulletin the card prepared by The General Board of Evangelism. This is the covenant on the card prepared for this year:

"Believing that the greatest need of our nation and our world is spiritual, and that all church members should be true Christians, and

"Believing that Prayer is essential to the highest Christian life, I hereby express my faith in prayer for a spiritual awakening, and covenant that I will pray daily for America to be won by Christ and His Church."

The specially prepared card this year is in two-colors (red and blue) and in three parts: the first part is for the person to keep as a reminder; the second part is a duplicate for the person to sign and hand to his pastor at the church service; and the third part is optional for a person to mail to *Tidings* that he might receive a helpful prayer card folder that contains prayer suggestions, scripture references, and a space for a personal prayer list. The Covenant Cards are available from *Tidings*, $1.50 per 100.

John Wesley strongly urged the Methodists to renew their covenant with God, and held his first Covenant service in 1755. He issued his famous Covenant service as a pamphlet in 1780, and the form was used without alteration for nearly a century. The form has now been revised with the deep sense of the importance of the service that has been a fruitful source of blessing to Methodism ever since 1755. This form is found in *The Book of Worship,* issued by The Methodist Publishing House. Copies of this full service are available in quantity from *Tidings* (2 cents each). This Covenant Service of Worship will greatly enrich your service on Covenant Sunday.

As a part of the United Evangelistic Advance, in which 40 Protestant denominations are co-operating, it is strongly recommended that churches hold Watch Night services on New Year's Eve, and begin a 24-hour Vigil of Prayer that will continue until midnight.

New Year's Day is the first day of the Universal Week of Prayer, and churches are urged to hold services on prayer and prayer meetings on each night of the week. It has been found especially helpful in hundreds of communities for churches of various denominations to get together and hold union community services for this week.

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PERSONS

The following is the list of guest preachers scheduled to speak at The Morgan Memorial broadcast over Boston Station WVOM (1600) for the last half of December.

Dec. 19 — The Rev. John L. Bryan, ass't. pastor, Church of All Nations at Morgan Memorial.

Dec. 20 — The Rev. Adam Z. Arnold, Baptist Church, Roslindale.

Dec. 21 — The Rev. Charles M. Huber of Boston.

Dec. 22 — The Rev. Stanley T. Plumber, So. Congregational Church, South Braintree.

Dec. 23 — The Rev. Harold W. Buker, First Baptist Church, Lynn.

Dec. 26 — The Rev. Wm. H. Stevens, educ. dept. Morgan Memorial.

Dec. 27 — The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.

Dec. 28 — The Rev. Camille C. Bedard, Center Street Baptist Church, Jamaica Plain.

Dec. 29 — The Rev. Joseph A. Stevenson, First Methodist Church, Everett.

Dec. 30 — Dr. Paul E. Sheldon, Congregational Church, Reading.

Miss Caroline A. Boultenhouse, retired deaconess of the New England Conference, is now living at 435 Washington St., Dorchester 24, Mass, care of Mrs. N. Merdin.

The Rev. Willis E. Plaxton, of South Yarmouth, Mass., retired member of the New England Southern Conference, passed away at his home there on Tuesday night, Dec. 6th. Mr. Plaxton served pastorates in the New England Southern Conference from 1904 until his retirement in 1945. He is survived by his wife, Mrs. Hannah C. Plaxton.

Mrs. Katherine Alt Smith, migrant supervisor in New Mexico and Colorado for the Home Missions Council of North America, spoke at the annual meeting of the Women's Division of Christian Service of The Methodist Church, last week at Buck Hill Falls, Penn., on the subject: "Migrant Ministry."

Bishop John Wesley Lord has given his consent to the transfer of the Rev. George A. Butters from the New England Conference to the Minnesota Conference, effective Jan. 15, 1950. Mr. Butters is now serving his seventh year as pastor of Immanuel Church, Waltham.

The schedule of conference sessions in the Boston Area next spring is as follows: Maine Conference, May 3-7, Biddeford, Maine; New Hampshire Conference, May 10-14, Groveton, N.H.; New England Southern Conference, May 31-June 4, New London, Conn.; New England Conference, June 7-11, Boston University, Boston, Mass.

Madison, N.J. — Drew Theological Seminary alumni will hear Dr. Clarence Tucker Craig, new dean of the seminary, at their mid-winter luncheon Monday, Jan. 30th, at 12:30 p.m. in Christ Church, New York City.

Clementina Butler

The funeral of Miss Clementina Butler, daughter of the "Mother of Missions" and executive secretary for fifty years of the Woman's Foreign Missionary Society of The Methodist Church, was held on Thursday, Dec. 8th from the Tremont Street Methodist Church in Boston.

Miss Butler, who died on Monday, Dec. 5th in the Hotel Brunswick, Boston, was the daughter of the Rev. William Butler and Mrs. Clementina Rowe Butler, who founded the society her daughter later headed.

Miss Butler was born at Bareilly, India, where her father had established headquarters. She returned with her mother in 1907 for its 50th anniversary and in 1931, alone, for the 75th anniversary of its founding.

The Woman's Society of The Methodist Church, under Miss Butler's direction, was the first to pension its missionaries through an insurance plan and it established the first hospital for women in the Orient at Bareilly. The first women's college in Lucknow was also founded by them.

In 1912, she founded the committee on Christian literature for women and children in mission fields, which has syndicated Christian literature in Indian, Chinese, Korean, Japanese and Arabic.

The Woman's Society, which started in a small room in the Tremont Street Methodist Church in 1869 with eight members, now numbers 1,500,000 as the Woman's Society of Christian Service. Miss Butler served as executive secretary from 1889 until 1933.

Along with traveling with her father to his mission fields, Miss Butler attended the New England Conservatory of Music while her father was serving the Methodist church in Melrose, Mass.

Miss Butler was the author of several books and helped to establish the Central Committee for the United Study of Missions, called a first step toward interdenominational cooperation in the field, and started the Northfield Summer Study of Missions.

Bishop Lewis O. Hartman delivered the eulogy at the funeral service and stated that Miss Butler was "the greatest women Methodism has produced in the past fifty years." He also read the following telegram sent to him from Delhi, India on Dec. 7th, from Bishop J. Waskom Pickett: "India Methodists mourn Miss Butler's passing and proudly acclaim her and her parents' notable services." In the congregation were missionaries from India, Mexico and China; representatives from Boston University School of Theology; an the Rev. Jesse Cornelius, youth leader fro India, representing the Methodist Board o Missions, then in session in Buck Hill Falls Penn.

Her pastor, the Rev. Azariah F. Reime conducted the funeral service.

A dedication service for the recently com pleted church school remodeling project o the Leonia (N.J.) Methodist Church wa conducted on Sunday, Dec. 4th, by the Rev John R. McLaughlin, superintendent of th Jersey City District, and the Rev. Taylor E Miller, pastor. The project was undertake last spring because of the recent rapid ex pansion in church school enrollment. It in volved the permanent enclosure of two assem bly rooms and the addition of five classroom with a bordering wall of oak and glaze glass panelling which provides adequate light ing. The designer and executer of the proj ect was Mr. William S. Mingle, chairman o the property committee. He has been aide in the planning by Mr. O. J. Morris, treasure of the church, who also handled the specia contributions which have completely pai for the work. Mrs. Arthur K. Swenson, gen eral superintendent of the church school, wh has done graduate study and had advance experience in the field of Christian education counseled with the designers on the particula needs of the church school. Additional wor in the form of cabinets and other equipmen is now in progress.

Mr. Walter L. Kelso, president of th James L. Kelso Storage Warehouse, Boston died at his home, 34 Thornton Park, Win throp, Mass., on Sunday, Nov. 27, 1949. Hi sudden death came as a great shock to hi loved ones. Three days after the unex pected death of her son, Mrs. James L. Kelso who had been an invalid for several years died at the family home in Winthrop. Mr James L. Kelso, the father of Walter an husband of Mrs. Minnie A. Kelso was, a the time of his passing in August, 1940, th dean of warehousemen in Greater Bostor The relatives who survive are James and A Walter Larkin, brothers of Mrs. Kelso, wh reside in Winthrop; Mrs. David Stevens (Harriett Larkin) of Winthrop, a niece; an William Larkin of Lynnfield, a nephew o Mrs. James L. Kelso. Services of memor were conducted by the Rev. Laurence W. C Emig, pastor of First Church of Winthrop Methodist, of which the mother and son ha been members for many years. Intermen took place in the family lot of the Winthro Cemetery.

On Thursday evening, Dec. 15th at 8 p.m a mammoth "Christmas Sing" will be hel on the plaza in front of the Marsh Chape at the center of the Boston University campu In addition to the singing of the familia carols by student groups, President Mars

l speak briefly and the university chorus l sing.

William N. Patten of Salem, Mass., prom-nt Methodist layman and former member the Boston Wesleyan Association, was nored at a dinner in Boston on Dec. 5th, erving his completion of fifty years with ne and Webster Engineering Corporation, which he is a director and former vice-sident. To perpetuate his name in the ne and Webster organization and in rec-nition of his leadership in accident pre-ntion work and his contributions to con-ctive activities, the William N. Patten phy, a specially designed bronze plaque, s presented by J. B. Lotz, chairman of the rd, on behalf of the general safety com-tee. Annual awards of the trophy will be de for the Stone and Webster project hav-an outstanding safety record for the year.

outh Fellowship Teams

Methodist Youth Fellowship Teams will be ilable again this year from Boston Uni-sity. These teams are composed of trained l experienced young people who are will-to help train youth and their leaders in thodist churches of the Boston territory. There will be four students on each team ich will visit a church two consecutive nday evenings. The team will work with youth leaders and officers of the local rch as well as with the adult counselors in effort to strengthen the program and in-e the leadership in the Methodist Youth lowship.

The program will extend from Feb. 5th March 5th. There is no charge for the m's services, but local churches agree to e adequate advance preparation in the l church and community for the coming the team and to provide transportation entertainment for the members..

rofessor Sam Hedrick, director of super-d field work of the Boston University ool of Theology, is in charge of the teams, r churches wanting to make application uld write to him at 745 Commonwealth nue, Boston 15, Mass.

arles M. Bishop

r. Charles McTyeire Bishop, former presi-t of Southwestern University, George-n, Texas, died Nov. 30th in Houston, as. He was 87.

native of Jefferson, North Carolina, Dr. op gave many years of distinguished ser-to Methodism in the South and South-, particularly in its educational program. ained to the ministry of The Methodist copal Church, South, in 1889, he served orates in Asheville, N.C. and Kansas City, Joseph and Columbia, Missouri. He be-e president of Southwestern University 911 and resigned and became president ritus in 1922. Dr. Bishop then served astor of St. Paul's Methodist Church in Houston through 1924, becoming head of the department of New Testament in the School of Theology at Southern Methodist University at this time. He retired from this position in 1934.

Lecturer, member of several general conferences and boards, and fraternal organizations, Dr. Bishop was author of several books and numerous articles. He received degrees from Emory and Henry College, Virginia; Central College, Missouri and Baylor and Southwestern Universities in Texas.

Edwin Brackett Young

The Rev. Edwin Brackett Young, a retired member of the New Hampshire Conference, passed away at his home in Rochester, N. H., on Dec. 2, 1949. Mr. Young was born in Rochester, on Aug. 10, 1883. After graduation from the Rochester high school he completed the course of study at Moody Bible Institute in Chicago, Ill. and graduated from Boston University School of Theology in 1909.

Mr. Young was a member of the New Hampshire Conference for 38 years, retiring in 1946. He served the following appointments: Merrimacport, Mass.; North Wakefield and East Wolfeboro; Laconia, Trinity; Henniker and East Deering; Goffstown and Grasmere; Grasmere; Raymond and East Candia; Milton Mills; Newfields; Sanbornville and East Wolfeboro; Sanbornville, East Wolfeboro and North Wakefield; Milford; Hillsboro and Hillsboro Center and Center Sandwich. He taught school in connection with his pastorates in schools at Rochester, Union, Newfields, Washington and Center Sandwich.

In 1915, Mr. Young was a member of the House of Representatives in the New Hampshire Legislature; he served twice as chaplain of that body, in 1931 and 1941. He was a member of the Masonic Lodge in Rochester and of the I. O. O. F. in Milford, N. H. He served as Grand Chaplain of the I. O. O. F. of N. H.

Mr. Young was married to Florence Ethel Richardson of Derry, N. H., who survives him. He is also survived by a son, Edwin, Jr. of Nashua, N. H., and a brother, Stanley of South Tamworth, N. H.

The funeral service was conducted on Dec. 5th at First Methodist Church, Rochester, N. H. The Rev. Ray H. Cowen, district superintendent, officiated. He was assisted by the Rev. Frank B. Luscombe. Burial was in the family lot at Tamworth, N. H.

"A New Day"

In January, 1950, our churches will be distributing the Fourth Sunday World Service leaflet issued by the World Service Agencies, titled, *A New Day In The Methodist Church.* The content of this reflects the opportunity for each and every Christian to do his part in winning others to Christ. "When religion means so much to you that you talk about it naturally and spontaneously, people will be impressed," is an excerpt from the leaflet. Also, "There's a great week coming . . . National Visitation Evangelism Week, March 12-16, 1950." Also, "Laymen have discovered that — they can share in winning their unchurched neighbors and friends to a profession of faith in Christ and to membership in the church."

Ministers may obtain quantities of this leaflet as needed, free of cost, direct from the Service Department, 740 Rush Street, Chicago 11, Illinois.

EVENTS

Missionaries To Return

New York (RNS) — Communist authorities in northern China have given several previously evacuated Presbyterian missionary families permission to return to their posts, it was announced here by the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

Dr. and Mrs. Ralph C. Lewis and Dr. and Mrs. Williams Cochran have received permission to return to Peiping; and the Rev. Charles C. West and Dr. and Mrs. Samuel H. Moffett to Nanking.

Dr. Lewis, a medical missionary in China since 1933, is a graduate of Occidental College, Cal. Dr. Cochran is a graduate of Princeton University and Harvard Medical School. Mr. West is a native of Plainfield, N.J., while Dr. Moffett, who was born in Korea, studied at Princeton and Yale Theological Seminary.

Catholic-Owned Bus

Mercer, Wis. (RNS) — A bus owned by a Roman Catholic church here transports public high school students to the school they attend in Hurley, Wis., about 20 miles away.

Father Joseph Higgins, pastor of St. Isaac Jogues and Companions parish, decided to carry the public youngsters on the Catholic bus when it became apparent they could not otherwise get to class.

"Here is a concrete example of true democracy," the priest said, "and strange to say, the people here do not seem to think that there is any union of church and state."

Father Higgins said that carrying public school students along with the Catholic passengers had proved so popular that the bus was too small to accommodate all the pupils now seeking transportation. He said demands next year would make the bus totally inadequate.

Father Higgins said he is seeking a new and larger bus. He purchased the present vehicle with funds made available by Bishop Albert G. Meyer of Superior.

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87 Kilby St., Boston 9, Mass.

GEORGE E. HEATH, Exec. Sec.
581 Boylston St., Boston 16, Mass.

Jerusalem And The Christian World

A letter to the President of the United States, signed by members of the American Christian Palestine Committee.

DEAR MR. PRESIDENT:

The future of Jerusalem has been placed on the agenda of the United Nations by the recent report of the Palestine Conciliation Commission. To us as Christian ministers and laymen, the status of Jerusalem and its future are a source of anxiety. We therefore urge that the proposed solution of internationalization, while seemingly impelled by support of the principle of internationalism, be subjected to careful scrutiny in the light of the political and economic realities in Palestine today.

We are deeply concerned that the Holy Places be effectively safeguarded, an objective which is, without question, the goal of the United Nations Conciliation Commission. Each religious group — Christian, Moslem and Jewish — must enjoy free access to its shrines in both the Arab-held Old City of Jerusalem (in which practically all of the shrines and sacred sites are to be found) and in the Israel-held New City..

We share unreservedly the Conciliation Commission's concern for the sanctity of Jerusalem's Holy Places. We believe, however, that the plan the Commission has proposed is neither desirable nor practicable.

The "peace of Zion," a concept so sacred to Christian tradition, cannot be erected upon the discontent and resentment of civilian populations who are averse to being governed by an international regime and are desirous of union with the national entities to which they, as Israelis and Arabs, rightfully belong. We are convinced that international comity cannot be brought about by invoking the panacea of "internationalization" when the region to be internationalized is not — geographically, economically, socially or politically — a workable unit.

International supervision of Jerusalem's Holy Places may be achieved without involving the United Nations in unworkable administrative and police responsibilities. A special United Nations Commission should be entrusted with the responsibility of guarding all shrines and Holy Places and guaranteeing worshippers free access to them. The administration of the secular areas — the shops and homes, the workaday cities proper — should, with justice, rest with the people of each city and the national states of which they are logically a part. Citizenship in the State of Israel is the inherent right of the Jews of Jerusalem.

As Christians, we have been particularly concerned with the relationship between the State of Israel and the Christian institutions and population of that part of the Holy Land under Israeli jurisdiction. We have closely followed the development of this relationship, and are convinced that the sta and people of Israel would, in administe ing Jerusalem, abide by the principle of fre dom of religion as formulated in the Israe draft constitution, as repeatedly pledged b official spokesmen of the government, an as now practiced in the State of Israel.

The New City of Jerusalem is the natur and historic capital of the State of Israel. T location militates against its use as an i dustrial center. Its past growth has, indee been due to the concentration of cultural an administrative functions within its boundaric

The realization of the universal interest i Jerusalem and the fulfillment of the nation aspirations of the people of Israel are in n way incompatible.

We trust that our government, in th course of the discussions of this issue, wi support a just and practical solution of th Jerusalem problem, based upon a clear-cu distinction between the temporal and etern aspects of the question.

Such a solution will ensure the "peace o Zion."

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Woman's Division Assembly

The Third Assembly of the Woman's Div sion of Christian Service of the Board Missions and Church Extension of The Met odist Church will take place in Clevelan Ohio, April 18-20. The purpose will be present some major issues and needs in th missionary enterprise and to seek ways which Christian women can meet those nee in a revolutionary world. The theme will b "Christian Faith for a World in Revolution

Everyone is welcome. All sessions will open to the public. There will be a stat number of delegates from jurisdictions, co ferences, and districts, but this does not e clude others from attendence.

The Woman's Society of Christian Servi of the Northeast Ohio Conference is offic hostess. Conference chairman is Mrs. H. Brandt of Cleveland and local chairmen a Mrs. John Seward and Mrs. W. R. Forsyt

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'rotestantism In Italy

.. L. Warnshuis

Italy is strictly speaking a Roman Catholic ›untry, and Protestants are proportionately n insignificant minority. Roman Catholi-sm is the state religion, but the popular ex-ression of it is dominated by the veneration : the Virgin Mary. The triumphal arches t up everywhere at the time of Easter are edicated, not to Christ the King, but to ary the Queen of Heaven.

The Roman Catholic Church occupies the ›ul of the Italian people, not by the power : theological convictions, but by the close onnection with the freedom of the people. he Roman Catholic Church in the minds of alians is the natural continuation of Roman nperialism. The church is the center of alian culture. Legally Italy is a Roman atholic land. Marriages are sealed in the urch; divorce is impossible. There are no ficial statistics of the non-church-going pe-le, but the number of "free" marriages is an dication of their increase. In the schools nly Roman Catholic instruction is given, nd priests who lay aside their cassock can-ot obtain any governmental appointment. teaching position would be a natural oc-upation for any priest that became a Prot-tant, but the road to such an appointment effectually barricaded.

Political life in Italy since the war has een characterized by the struggle with Com-unism. The Communist party is larger an in any other country in western Europe. he backward social conditions give the Com-unists a platform. Laws for social welfare e unknown. In the shadow of St. Peter's reat cathedral, the social encyclicals of the ope have had scarcely any practical applica-on. Twenty-one per cent of the Italian eople are illiterate; land ownership is still udalistic; in southern Italy a large propor-on of the laborers are unemployed for ten onths in the year. In a word, this country nguishes for a social revolution such as her lands in western Europe experienced the times of the Reformation.

The Communists count upon a revolution. he Christian-Democrats hope for a gradual evelopment. In between these two great rces there is no strong democratic middle rty. In this political situation, the Italian rotestants face a dilemma. Their strongly eveloped feeling of responsibility for the elfare of their country, advocates as they are drastic social change, leads them naturally join the right wing of the Social-Demo-atic Party, to which most of them do ac-ally belong. While the left-wing socialists ork with the communists, the right-wing ocialists follow in the wake of the Christian-emocratic Party which the Roman Catholics ount as their members. The predicament of e Protestants is that they must not lose emselves in revolutionary sentiments, which would bring upon them the charge of being Communistic, and that would be fatal. On the other hand, they do not want to support the conservatives, conscious as they are of social injustices in so many respects.

Protestantism is native-born in Italy. The Waldensian is the oldest Protestant church in the world. Since 1948, when they were granted equal civil rights, they have spread from their settlements in the Alpine valleys of the north out over the whole land. They are about 60,000 in number — a number that would be much larger if it were not for extensive emigration to North and South America. This emigration is also one of the reasons that is delaying the union of the Methodists with this church, for the Waldensians attach great importance to this name as a strong link with the small daughter-churches in South America. There are about 6,000 in the Methodist church which is a union of churches resulting from British and American missions. The Baptist church has about 7,000 members.

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"Even as Jesus urged his followers to be like him, so the church has proclaimed Christ-like character as the ideal for its members. This is an important part of what we mean by our faith in Christ."

* * * *

"Our Faith in Christ

The Advance for Christ and His Church"

● ● ● ● ●

The Waldensians consider themselves to be the Protestant Church of Italy, but at the same time they realize that they are unprotected. Under Mussolini they lived under the Law of Tolerated Religions, but this law has not been re-enacted since the liberation after the war. They are now dependent upon the local police regulations, but their real protection consists in the esteem with which they are regarded by the people. It is in this small group of Protestants that one should look for the true line of succession to the apostolic church, rather than in the splendor of St. Peter's Cathedral.

Through Church World Service, the American churches must send aid to these needy Italian churches. Pastors' salaries must be supplemented in order to lift them above the most primitive standards of living. Money is needed to repair and equip church buildings and institutions. Scholarships for theological students must be given. Printing paper for books and periodicals must be bought. Substantial help is deserved.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

Mass-Meeting Climaxes Methodist Drive

PHILADELPHIA (RNS) — A "victory rally" of the Methodist Advance in Convention Hall here climaxed a week-long drive for new members in the Philadelphia area. Attended by 33,000, it was one of the largest Protestant gatherings in the history of the city.

In addition to the 15,000 regular seats in the main auditorium, about 10,000 other temporary seats were placed in a basement auditorium and in an auxiliary room. An overfill of 4,000 was accommodated in the nearby University of Pennsylvania's Irvine Auditorium.

Police estimated that at least another 4,000 were turned away.

Bishop Fred P. Corson, resident head of The Methodist Church in the Philadelphia Area, announced that the 330 churches which participated in the Advance had gained 8,500 members during the week. Another 8,000 prospects are to be interviewed, and he said the Advance goal of 10,800 would probably be met within a few days.

A youth choir of 2,000 voices and an adult choir of 3,000 sang at the service. There was a processional into the hall of 1,000 pastors and a number of bishops from all parts of the country.

Bishop W. Angie Smith of Oklahoma City, head of the Oklahoma-New Mexico Area, preached the sermon. "The eyes of America are focused on us today," he said. "Never before have so many churches simultaneously been actively engaged in the winning of souls."

Bishop Smith deplored the presence of poverty in a world of plenty. "There is more wealth in the world today than man has ever known," he said, "but in its midst there is more poverty, more suffering and hunger than ever before.

"There is also more misunderstanding and hatred. It is strange that men are trying to destroy other men. It is not the means of living we lack but the ends for which we live that have gone astray."

Bishops Corson and Smith presided at the Convention Hall assembly. The overflow meeting at the university auditorium was conducted by Bishop Donald H. Tippett of San Francisco and Bishop W. Earl Ledden of Syracuse, N.Y.

Fundamentalists Charge Unfair Treatment

The American Council of Christian Churches, a fundamentalist group, filed a petition with the FCC on Oct. 19th, charging that CBS "discriminates against significant minority denominations and minority opinions, and favors only the large elements of the Protestant church."

CBS's "Church of the Air" was described as "a blend of all religions which in no way represents the historic viewpoint of the Protestant position."

The group also charged that CBS was "the agency and tool" of particular interests opposed to the American Council's position.

CBS had offered time to the council at its annual convention in Philadelphia a year ago, but forbade discussion of controversial matters. In view of this "censorship and control" of program content, the council said it refused the offer.

The petition, signed by Carl McIntire, council secretary and chairman of its radio committee, requested a public hearing on its allegations.

How To Preside

Mrs. Mabel Clarke Davison, well known New England leader in both the W.S.C.S. and the Massachusetts Federation of Women's Clubs, has published an excellent book for laymen entitled "Manual of Plain Parliamentary Procedure."* Our guess is that ministers will want this volume, too, for the average church is usually quite well aware of its universal need for a simple guide on the rules of order. Somehow or other, most people have shied away from accepted parliamentary procedure; this is always too bad, for by knowing a few simple rules on how to conduct a meeting, what to do with motions, and how to handle debate, much time and effort could be saved. Mrs. Davison has made an excellent contribution to both peace and efficiency by producing this little volume.

*"Davison's Manual of Plain Parliamentary Procedure" by Mabel Clarke Davison, 31 Lincoln St., Winthrop, Mass. Price, $2.00.

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Headlines In Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, New York.

There have been some very sharply worded exchanges of opinion on the matter of the church and public education. Dr. Glenn L. Archer, the executive secretary of Protestants and Others United for Separation of Church and State made a speech in Mobile, Alabama which drew the fire of Roman Catholic Bishop T. J. Toolen of Mobile and Archbishop Richard J. Cushing of Boston.

In his Mobile speech, Dr. Archer had said that the marginal services already being provided to parochial schools from Federal funds is "the beginning of the breakdown of church and state separation." Dr. Archer had reference to bus transportation, school lunches and health services.

Bishop Toolen of Mobile issued a statement through newspapers of that city in which he said that he regretted that the city "had been exposed to a re-awakening of ill-feeling," and he further asserted that certain bills before the Congress would make second-class citizens of children who attend parochial schools.

In his speech, Dr. Archer had said that the primary purpose of his organization is to prevent government support of church-related schools. His position is inclusive and would oppose such aid to Protestant and Jewish schools as well as to Roman Catholic.

It was in Boston that the strongest words of protest were spoken. Bishop Cushing said that the organization known as Protestants and Others United for the Separation of Church and State is "a refined form of the Ku Klux Klan" and that its ultimate purpose is to "close all parochial schools." He also said that those who opposed marginal services from Federal funds were "professional bigots."

No reply to the statements of either Bishop Toolen of Mobile or of Archbishop Cushing of Boston has been issued by Protestants and Others United for Separation of Church and State.

+ + + +

So far as the racial situation in the United States is concerned, a widely known leader, Dr. John Dancy of the Urban League, says that there is a definite trend toward better racial relations. He also quietly added that "we still have a long way to go."

Dr. Dancy was speaking to the Des Moines institute of the National Conference of Christians and Jews, and from his vantage point of leadership in an organization devoted to a betterment of the plight of Negroes in our country, he said that "We cannot make democracy work unless we practice it as individuals." He also said that President Truman's civil rights must be accepted. "Unless it is," he added, "our nation will never be completely respected by other nations."

Dr. Willard Johnson, who is the national director of the Conference of Christians and Jews reported that a survey shows intolerance to be greater in the countryside than in the larger cities, and Dr. Joseph Gittler of Iowa State College said that it is harder to conquer personal prejudice than it is to deal with the prejudice manifested by groups of institutions.

It was also stated at the convention that young people have made the most progress in subduing prejudice, and that this is often "in spite of caution and complacency of adults, who are sometimes barriers" to brotherhood.

+ + + +

Kentucky launched an experimental program in Moral and Spiritual Education last September and because the program was in the public schools it attracted a large interest. Six different schools were selected for the experiment and the Kentucky Department of Education announced when the program was launched that the course would teach morals in such a way that it would avoid religious implications.

No report of evaluation has been issued by the ones who introduced the courses but the official Catholic publication of the Archdiocese of Louisville criticized the effort on the grounds that "religion and morality are inseparable."

+ + + +

Recent gestures of friendship which Marshall Tito of Yugoslavia has made toward the Vatican have been given the cold-shoulder in an announcement from Rome that there would be no modification whatsoever in the Vatican view of Tito so long as the present policy of the Yugoslav government continues. The present policy of Tito's government is one of light-handed control of the Catholic Church in Yugoslavia, where Archbishop Stepinac has been imprisoned since 1946. Some reports indicate that Tito made his overtures to the Vatican only because he wished to soften his recent harsh refusal to release the imprisoned archbishop, and that he did not expect anything but a cold-shoulder from the Vatican. Other reports suggest that Tito, in his present controversy with Moscow, could use the support of the Vatican; and possibly, the Vatican could profit by some sort of relationship with Tito. In no case, however, could any agreement be reached without the release of Archbishop Stepinac. This would suggest, then, that the release of the archbishop would provide a singular clue as to the direction of events in Europe.

+ + + +

Communist-dominated Romania is having a marked upswing in religious interest, according to reports from Bucharest. Churches and synagogues in that city are jammed to

ıe doors on special days, and on ordinary ıys the places of worship are filled. No ex-lanation of the revival of religious interest ıs been offered.

'arables Re-enacted

ımes K. Mathews

A Hindu leader in India recently said, "In ıe deeds of Christian people we have seen a ;-enactment of the parable of the Good Sa-ıaritan." To what did he refer? The mar-ɛlous expression of love and sympathy to ıose who were wounded in the civil strife f India. At the time of independence for ıdia, when Hindu was waring against Mo-ammedan and Mohammedan against Hindu, ıe Christians succored the wounded and ıried the dead. It was not uncommon for ıe governor to send train loads of wounded ı Christian hospitals. This is Christian reaching and Christian service of the highest rder.

Whence came the medicines, the food, and ıe clothing that made this humanitarian ork possible? Much of it from the Chris-ans of America. Some of it from Meth-dists through the Methodist Committee for verseas Relief. This practical demonstra-on of Christian sympathy and understand-ıg has given the Christian church a new lace of influence in India. That opportunity ır service still continues. The results of ıese communal strifes and World War II re ever present in India and Pakistan today.

We are prone to forget that conditions that ave attained in Europe since the war are erennial in India. To the general prevail-ıg poverty and distress has been added the fect of a great increase in the cost of living. rices throughout Southern Asia range from ıree to six times their pre-war levels. Mis-onaries who carry on the work of the com-ıittee in India receive letters like the fol-ıwing:

"Every day babies are brought in who have gone completely blind from insuf-ficiency in diet."

"I'm sorry to mention it, but prices are so terrific here; practically any foodstuff you can think of runs to a dollar or more a pound and the result is disastrous. All of the people of all classes must adjust to a definitely lower standard of living and by the same token it looks as if the least securely placed must adjust to ex-tinction."

If this is true generally of Southern Asia e can understand that the suffering among embers of the Methodist Church also has een very great. More than half of the ethodists overseas are in India and a great sponsibility has fallen upon us in minister-ıg to them. The Methodist Committee for verseas Relief has extended aid to more an 2,000 pastors and teachers whose sal-aries are less than $20.00 a month. It has been able to augment these pitiful wages by $3.00 to $4.00 per month. Without such help it is doubtful if the church could have con-tinued an active ministry. It is inadequate as can be seen as one views the individual cases. Here is one pastor who has ministered for thirty years in one small village church. He has a wife and six children, the oldest of whom is in nurse's training and the others in mission schools. Yet this man has to "get along" on $13.50 per month. Another man in his early thirties ministers to a church in the Bombay Conference on a salary less than farmers receive in his community.

Bishop Pickett wrote after presiding over the North India Conference: "I have never faced men for whom my heart ached so much as for some of those men at that ses-sion. They have been heroes in sticking to their work through flood and famine and dire political disturbances.. Without the help of the M. C. O. R. they could not have car-ried on, and believe me, thousands of those whom they serve would have been ruined."

Other pictures of this frightful poverty and suffering can be had from another mission-ary's report from Central India where he directs a center from which gifts of clothing are distributed. He pictures the coming and going of the various recipients in the follow-ing manner:

Enter: a villager in a worn and torn loin cloth.

Exit: the same villager with an American shirt and trousers on top of his loin cloth. The trousers of an average American man go one and a half times around this thin little man.

Enter: a wailing and ragged leper. His stubbed fingers and toes are mute evidence of his physical condition.

Exit: a warm American undershit covering his naked body and two bags of food in his arms.

Enter: a Muslim widow whose husband has been murdered last year in her presence during the aftermath of the police action.

Exit: this widow followed by two of her six fatherless children carrying two cloths bulg-ing with cereal and milk powder and a bundle of warm clothes..

Enter: a naked 8-year old Indian Christian girl leading her ragged blind father. A brand new frock just her size was slipped over her head. There was a moment of astonishment and then, so tenderly, she turned to her father. Taking his hand she moved it slowly over the dress so that he could see too.

Exit: one very, very happy little girl."

In this scene of giving, enacted every day in thousands of centers around the world, is seen all the joy of Christmas giving. It takes no far leap of the imagination to envision in it the Christmas scene in American homes this year when from loaded Christmas trees parents will give to waiting children the gifts their loving hearts have devised. In their children's eyes they will see reflected the same warm joy described above. And this is the mystery of love given reality; the mystery that Jesus intended should be made real by all who are his followers. "Remember the least," he said, "For I am of the least." This Christ-mas when you remember those dear to you, — *Do Not Forget* — those dear to Him.

This Christmas

When you remember those dear to you —

DO NOT FORGET

Those dear to HIM

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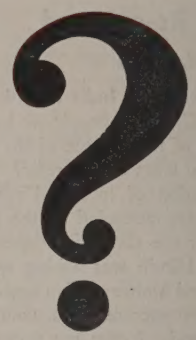

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